

The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),
44-60 E. 23d St., New York

Vol. XXXIV. No. 2
Old Series

FEBRUARY, 1911

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New Series

SIGNS OF THE TIMES

MORE REVIVALS IN LIVINGSTONIA

Some districts in Africa are so distant that few know of the remarkable work that is being done in them by the missionaries and African evangelists. Rev. Donald Fraser of the Scotch United Free Church Mission writes on August 22, from Loudon, Livingstonia, that a wide-spread revival has been going on there in connection with a visit of Rev. Charles Inwood, a deputy of the Keswick Convention. Daily prayer-meetings were held in all the stations and out-stations, and attendance was limited to church-members by distributing tickets. Thus, only 2,500 were admitted to the meetings. In spite of the fact that addresses were all made through an interpreter, the prayers were answered, sins were confessed with weeping, many at once, and each unconscious of the other, praying for forgiveness and cleansing. "Then suddenly there came the sound as of a rushing mighty wind and 2,500 began praying aloud, some crying out in uncontrollable agony." The physical excitement became so dangerous that the missionaries closed the service. At later meetings similar thrilling scenes took place with overwhelming outbursts and a dominant note of personal conviction. At the Sabbath service 7,000 people came together. The

result has been cleansing and calm rejoicing and a scattering to the surrounding districts to preach Christ in the power of the Holy Spirit.

REAPING HARVESTS IN KOREA

The "Campaign for a Million Souls in Korea" did not produce such large numerical results, but Christians are still earnestly at work and at prayer and there are large ingatherings into the churches. The campaign in Seoul last October was conducted with 700 volunteer workers, who gave six days to a house-to-house visitation. Six daily newspapers each devoted a column a day to the work and in two weeks 7,000 persons had indicated their desire to become Christians. Similar campaigns are planned for each of the thirteen provincial capitals and for the 330 county seats.

This campaign for a million souls began in a Methodist prayer-meeting in Songdo two years ago. The Council of Protestant Missionaries adopted the watchword and the purpose was strengthened by the visit of Dr. Wilbur Chapman and Mr. Charles Alexander. Later, some 600,000 copies of the Gospel according to Mark were distributed and some 70,000 days (nearly 200 years) of personal evangelism were given by the Korean Christians. In this way the seed-sowing was kept up.

In the Seoul Campaign the city was districted and visited and meetings were held in all the churches. Thousands gave themselves to Christ and plans are being made to visit all the homes in Korea this year. This is a day for intercession.

JAPANESE AND KOREAN CHURCHES

Since the annexation of Korea by Japan the Japanese Christians have been seeking to establish more close relations with the Church in Korea. Even organic union has been proposed, but such an extreme step is unlikely at present. There is a general desire, however, that the two bodies of Christians shall come into closer fellowship. The Synod of the Church of Christ in Japan adopted the following resolutions: (1) That a letter of cordial greeting be sent to the Presbyterian Church in Korea. (2) That the Japanese Christians, sent by the Board of Missions to help in the evangelistic work in Seoul, be appointed as representatives of the Synod to do whatever may be fitting to bind the two churches together.

The letter of greeting expresses the sense of unity existing between the Japanese and Korean churches and the desire for closer fellowship. Until Japan and Korea have one language there seems to be no advantage in organic union, but there is every advantage in promoting spiritual sympathy and union. The Japanese Christian Church has a great opportunity in helping to evangelize Korea.

In Japan the Church has taken two other steps that are of interest and that might be adopted by churches at home. (1) Members living away from home may temporarily unite with other churches as "guest members."

They thus retain their old church connection, but are taken under the pastoral care of the church which they attend. (2) The large number of attendants at services who are not yet ready to confess Christ may hereafter be enrolled as "Church Friends." It is an added bond to unite them to the Church and bring them into closer contact with the church officers.

STRANGE DOCTRINES IN KOREA

Rev. E. F. McFarland, a missionary of the Presbyterian Church at Taiku, Korea, writes that "the remarkable spread of the gospel in the Hermit Nation has been so heralded abroad throughout the world that not only have more evangelistic workers come to the field, but also preachers of all manner of strange doctrines have appeared in our midst. . . . All the heterodoxies that have been preached in Japan during the past years, and which we believe have become a part of the cause for the difficulties of evangelical mission work in that land, are now being imported, little by little, into this land, with the result that we are hearing from all sides from the simple Koreans that, in the midst of so many doctrines, one can not decide what is the true way of life." Mr. McFarland believes that the devil's weapon in his first assault upon an infant church is persecution, and when it proves futile, he turns to his keener instrument—false doctrine—and hurls that into the congregation to create discord. Thus, the devil first caused open persecution of Christians in Korea. It proved a great blessing. Now he thrusts false doctrines at her from all sides.

Of these false doctrines, Mr. Mc-

Farland considers the most serious those preached by the Oriental Preaching Society or Church of Grace. It proclaims a doctrine of absolute grace through Christ to cover all sin, so that believers can continue in sin, that grace may abound. The promulgators of this pernicious doctrine enter a country church, take the Bible and preach from it according to their own wild notions, and then abuse the missionaries as deceivers of the people, who hinder them from living "the simple life."

The Korean Christians are beginning to see that their only aid in this difficulty with strange doctrines is better instruction and indoctrination, and the evangelists and Bible women are hard at work to increase the desire of the people for Bible study along definite lines.

THE CHINESE IN AMERICA

Our opinion of the Chinese will be colored by our experience with them or by reports of others with more or less knowledge of their characters. Those who have longest labored in China and who have sacrificed the most for them have the highest opinion of their character and the most sanguine hopes for their future.

The intellectual and spiritual awakenings in China have been echoed in some parts of America, and the many years of quiet, faithful labor for the Chinese immigrants is producing some results. The *Chinese Students' Monthly* reports that the Chinese in Sacramento, Cal., have destroyed their idols and have changed their temple into a schoolhouse. A society of Chinese in Chicago has been organized to study current topics. A

welfare committee has been organized by Chinese students in Philadelphia, and in New York the Chinese at Columbia University have organized an academy with a strong faculty and a large number of young men students. The First Chinese Christian Church has also been organized in New York, with Rev. Huie Kin as pastor. The time is coming when Chinese in America will no longer be looked upon as curiosities to be exploited or as undesirable laborers to be excluded, but as human beings with hearts and minds and souls to be won, educated, and saved for time and eternity.

The article in this number of the REVIEW presents some of the results of Christian work for Chinese in America. The best results can not be tabulated; they are the transformations of character and the influence of Chinese Christians returning to their own country.

THE DAY OF OPPORTUNITY IN TURKEY

With the establishment of the new régime in Turkey many marked changes have taken place that affect the standing of Christians and the progress of missions, but the favorable developments have been less marked and less rapid than were at first promised. In the East religion is a primary factor in every man's life and every question is viewed with relation to a man's religious belief and standing. Politics, social and family life, business, education and religion are closely bound together. The Young Turk party is thus brought face to face with a serious problem—how to reconcile an old, antiquated religion

with new progressive ideas. Moslems object to Christians in the army; Christians object to teaching only Turkish in public schools in Christian communities; Moslems refuse to recognize the equality of Moslems and Christians before the law.

The Young Turks do not proclaim a desire to reform Islam but to reform politics and education. These are, however, all inseparably bound together in the Moslem mind. The Sheik-ul-Islam, the highest Moslem authority, has come to the rescue by deciding that several mooted points are in harmony with the Koran, but the conservative party are not satisfied.

Unfortunately rationalism is coming into Turkey especially in the Greek and Armenian churches and internal conflicts are stirring these oriental Christian sects. Radical reforms have been proposed in these churches and are sorely needed, but they do not reach the root difficulty, which is lack of spiritual life.

The Protestants in Turkey are few in number, but the line of separation between them and the oriental churches is becoming less marked and some hope for a reunion and regeneration of the Greek and Armenian Churches. This would have a great influence on the Moslems of Turkey, for one of the greatest hindrances has been the character of the formal Christianity exhibited in these oriental churches.

If governmental and educational reforms are thoroughly established, the power of Islam is sure to wane. The leaders of the new movement have sent preachers into Moslem centers to proclaim that the new constitution is not contrary to the Koran and that

Christians, Jews and Moslems are brethren all worshiping the same God. All are thus equal before the law and before God. If this is accepted as the basis of life, it will mean a transformation in Turkey. If true Christianity is now presented to the Turks, old-time prejudices may be overcome and the present spirit of unrest may lead to more open-mindedness toward the truth as it is revealed in Christ and by the power of the Holy Spirit. Now is the day of opportunity.

SIGNS OF LIFE IN RUSSIA

The students of Russia are keenly alive to the need for something better than they have. The spirit of discontent shows itself not only in the student outbreaks and nihilist movements, but in the general demand for reforms through the Duma and in the keen interest in religious meetings such as is described in the article by Mr. William Olney.

Another evidence of progress is the first conference of Russian leaders in student work, held recently in Wiborg, Finland. It was intended to limit the number of delegates to twenty-five, but so great was the interest that fifty attended the conference, including over thirty from St. Petersburg and twelve from Moscow, one from Kieff and one from Odessa. Important student problems were discussed with most satisfactory results. After returning to St. Petersburg, the students organized Bible study circles in all sections of the city, and a committee was appointed to supervise the translation of foreign Christian literature. Watch Russia. Important developments are taking place there that affect the kingdom of God.

PROTESTANT MISSIONARIES ENTERING RUSSIA

The Evangelical Association, a German religious body in the United States, which, according to its articles of faith, is closely related to the Methodist Episcopal Church, has decided to enter upon active evangelistic work in the Russian Empire. Its Missionary Board met at Allentown, Pa., from October 7 to 9, and had before it, among other things, the report of Bishop S. C. Breyfogel of his visit to St. Petersburg and Riga. In the latter city a few members of the evangelical Association have settled and have been supplied with occasional preaching by the North German Conference of the association. The committee resolved to place as soon as possible a missionary in Riga, and to thus commence active and aggressive work in the realm of the Czar. The Women's Missionary Society of the Evangelical Association has offered to pay the salary of this missionary to Russia.

Thus another American denomination enters Russia, the Methodist Episcopal Church having had a prosperous work in St. Petersburg, under Dr. Simons, for some time.

THE RELIGIOUS CRISIS IN FRANCE

M. Paul Sabatier, the well-known French writer on religion and philosophy, describes in *The Hibbert Journal* the present situation and the religious outlook in France. He declares, as we have often stated, that Rome has alienated the respect and confidence of even the clergy in France; the people have become indifferent to the papacy and many are turning toward "free thought." When the papacy is

obeyed it is in gloom and depression without good-will or sympathy.

Many priests who have broken away from Rome are endeavoring to organize an anti-church in which the principles would be embodied in opposition to the teachings of the papacy.

A moral crisis is on in France. The majority of the people are waiting—not ready to accept papal infallibility or Protestantism or agnosticism. They are looking for the time to build up a new temple of faith. It is a great opportunity for the preaching of the Gospel of Christ.

OUTLOOK FOR MISSIONS IN SPAIN

The revolution in Portugal and the success of the liberal ministry in Spain promise better things for religious liberty in the most bigoted, unprogressive Roman Catholic countries in Europe. For many years Protestants have suffered from the papal dominion and government restrictions forbidding even the simplest signs on the places of Protestant worship. These restrictions are now being removed in spite of the protests of the Roman clergy. The Spanish Cortes has declared that no person shall be molested or interfered with in the exercise of his form of worship so long as he respects Christian morality in a becoming manner. At the same time no other public ceremonies are permitted to any except Roman Catholics. Church doors may now open on the public streets and notices may be posted outside the building inviting strangers to enter. Strenuous efforts are being made by the Clerical party to prevent further concessions in favor of religious liberty. It seems evident, however, that a refusal to grant these

reforms would endanger the very existence of the monarchy.

There are still other laws that interfere unwarrantably with the Protestants. Persons may still be punished for not uncovering their heads when the "host" is carried in a procession through the street. Magistrates still advise people to be married by a priest, and sometimes put off for months the ceremony when parties do not wish to employ a priest. Priests, monks and nuns who have left the Roman Catholic Church can not contract a legitimate marriage in Spain. Their children are regarded as illegitimate. The Cadenas bill for the regulation of religious orders in Spain has passed the Chamber of Deputies and shows that the country is alive to the menace of papal control. The number of priests paid by the State is still some 40,000, and the number of monks and nuns is much larger. The people, however, are becoming more liberal in their ideas and many of them are seeking for the truth.

Important reforms are announced in Portugal by the Minister of the Interior. These include a weekly day of rest, protection for maternity and childhood, opening of primary schools, help for needy children and the establishment of asylums and hospitals.

AUSTRALIAN STUDENT VOLUNTEERS

Missionary interest is growing among the students of Australia. At a conference of the Students' Christian Union at Doylesford a policy was adopted and copies were sent to all the churches of Australia. This policy included: (1) Unconditional surrender to the will of God as revealed in Jesus Christ; (2) the necessity for

honestly seeking to present Christ to non-Christians at home as well as in foreign lands; (3) an adequate presentation, to university and professional students of the present world crisis in missions and the call for student volunteers; this to be accomplished by prayer, by addresses, and conferences, by literature and by mission study; (4) the arousing of the Church to the necessity for adopting an adequate forward movement missionary policy looking toward the evangelization of the world in this generation. This is to be done by campaigns in the churches, by cooperating with clergy and laity and by the organization of women students to preach to women and young people.

After the conference the student volunteers made arrangements for deputations of students and laymen to visit the principal cities to arouse interest in missions. This campaign is being carried on in connection with the laymen's missionary movement. These efforts have been greatly blest and have developed a spirit of prayer and self-sacrifice and an interest in mission study. Classes are formed to train leaders for classes in local churches.

There are several strong points in this policy and campaign of the Australian Student Volunteers: (1) The dependence, as always, on Christ and the Holy Spirit for leadership and power. (2) The union of appeals for home and foreign missions. (3) The cooperation of students and laymen so that going before churches and colleges the one may say: "We are ready to go," and the others, "We will help to send." (4) The emphasis on missionary education and not dependence on passing appeals.

THE RECENT REVIVALS IN CHINA

BY THE REV. WILLIAM N. BREWSTER, D.D., HINGWHWA, CHINA

Missionary of the Methodist Episcopal Church.

The remarkable manifestations of religious fervor known as "Revivals," that have been experienced during recent years in Wales and various parts of the United Kingdom, in America, also in India, and most notably in Korea, have not been lacking in the mission work of China. We need not here philosophize as to the psychological causes, spiritual origins or net results of revivals. The Christian Era began with what is known as "Pentecost," and in all ages of the Christian Church, when there has been real moral and spiritual power, there have been more or less frequent manifestations that correspond in essentials, while differing in minor details, to the events described in the second chapter of the Acts.

It has been generally believed by missionaries that the Chinese are an unemotional, materialistic race, peculiarly impervious to outward expression of religious feeling, and that the process of Christianizing them must be one of instruction and gradual growth, without such epoch-making moral and spiritual upheavals. "Learning the doctrine" is the usual Chinese term for becoming a Christian, rather than "believing the doctrine." Both mental processes are essential, but the Chinese attitude of mind has been to emphasize the intellectual acquirement of Christian truth by instruction rather than a recognition of the fundamental truth that "with the *heart* man believeth unto righteousness." The experiences of the past three years indicate that it will be necessary for the open-minded student of missionary work in China, who held the above theory, to read-

just his position to accord with new and startling facts.

There have been local revivals in various stations for many years. These have been fruitful and of value as a preparation for more recent developments, but they have seldom been widespread or deep. Questions sent to more than four score representative missionaries in widely distributed parts of the empire brought forty-five replies. Twenty-seven of these were from men who had experienced, in their stations in comparatively recent years, what they regarded as "marked revivals in the Chinese Church." These represent sixty per cent. of all the replies, and thirty per cent. of all the inquiries made. This is a most encouraging showing, and would have been impossible five years ago.

Revivals in Manchuria

Manchuria was the scene of the beginning of what might be called the modern Pentecost in China. The story has been well told by Rev. James Webster and others, and has been so widely read that it need not be repeated in detail here. It began in the winter of 1907-8 in Mukden, under the ministry of the Rev. Jonathan Goforth and two Chinese leaders who had visited Korea and caught the vision and carried back the fire. Correspondence with missionaries in several of the leading mission centers of Manchuria exhibits a remarkable unanimity of sentiment toward the movement, and reports as to details. Evidently the missionaries of Manchuria, who are mostly hard-headed Scotchmen, than whom no abler nor less sentimental group can

be found in China, are of one mind as to the genuineness and the value of the revival.

Replies from representative missionaries in various parts of China indicate that the Manchurian revival experiences have been repeated in South China, in Fukien, earlier in Amoy sections, and lately in the Fuchau and Hinghwa regions, and most recently in the Swatow section of Kwangtung.

In Central and West China

In Central China, Nanking has been the chief scene of revivals; but Kiukiang and Wuhu and other places have been visited. There have been union meetings held in a large tent at Nanking. Mr. Goforth led one series in 1909, and later the Chinese evangelist, Doctor Lee, was greatly used.

West China has also enjoyed similar blessing. Remarkable movements among the aborigines of Kweichow in recent years have attracted very wide attention.

The inquiries sent out covered three heads: (1) Natural Causes; (2) Striking Features; (3) Results. In general the causes were traceable to some human agent or group of agents. Mr. Goforth is the name mentioned most frequently among foreign agents, tho by no means the only one; while the work of Dr. Lee in Central China and of Mr. Ting Li-mei of Shantung in North China is commended in the highest terms by every one who mentions them. Yet local agents, both foreign and Chinese, seem to have been raised up in nearly all places, who have been essential aids, and in not a few cases the workers seemed to be entirely of that character.

The "Striking Features" have also

shown a marked similarity. The most commonly mentioned characteristic is "deep conviction for and confession of sin." This is seldom omitted by any correspondent who speaks of any revival experience at all of recent years. Other features mentioned frequently are the spirit of prayer, audible and universal from the whole congregation, and the reconciliation of enemies in the Church or the settling of old quarrels. "Quietness" has characterized some of the most fruitful of the later movements.

The Results

"Results" are naturally of a more varying character. The material is different, and the environment. Above all there is wide variety in the manner of conserving the results of such experiences. In general the replies indicate a decided quickening in Bible study. The new life calls for food. Where this is not taken the vital forces soon exhaust themselves. The writer recently noticed on the monthly report of a colporteur that he had sold 332 copies of the entire Bible or of the New Testament. These were, in addition to the "Scripture Portions," sold chiefly to non-Christians, and they were bought by Christians on a half-price proposition, provided they would pledge themselves to read in the book daily unless prevented by necessity. Such avidity for the Word would have been wholly impossible but for the revivals of the spring of 1909 and 1910.

Probably the deepest and most essential result of these seasons of spiritual awakening is an abiding sense of the exceeding sinfulness of sin. All missionaries in China have had perhaps their keenest disappointments right here. Even well-behaved and

well-instructed Christians seemed to have little sense of the sinfulness of sin. The pagan ancestry and atmosphere accounted for it, but did not excuse it. Until this root difficulty is overcome there can be little progress in establishing Christian ideas of life and conduct. The emotion of the revival days may, indeed must, pass away. The new vision of Gethsemane and of Calvary, burned into the heart by Pentecostal fires of penitence, abides in many lives, and the whole moral standard of the Christian community is elevated, never to go back, even tho individuals may lapse.

Three Stages

The revivals of the past three years have developed in three distinct stages, tho the lines can not be sharply drawn between them:

1. At first it was largely an awakening among the Christians themselves. Strange as it may seem, the reports indicate that the best-instructed and most earnest members were first seized with deepest conviction for sin and in these the results seem most abiding. This does not mean that these good people were hypocrites before; it simply shows that the great law of evolution applies to things spiritual as well as to things material: "To him that hath shall be given and he shall have more abundantly." The intense new spiritual light revealed the blackness of sins hitherto unrealized and hence condoned. The normal course was evidently first to cleanse the Church from within.

2. A later and natural development has been seen in successful special evangelistic efforts to reach the non-Christian population. There have been several such meetings in Shan-

tung; Suchau has been the scene of a remarkable union tent campaign. In some of these meetings more than one thousand have enrolled themselves as "inquirers" or desiring to be taught the Bible. How permanent these results will prove it is too early to decide; but the direction of this development is normal, and as time passes and the leaders gain in experience these results will be more fully conserved.

3 Probably the most significant of all the features of these spiritual quickenings is in the remarkable change of attitude of the young men in several of our leading Christian colleges toward the work of the Christian ministry. Dr. Arthur H. Smith, writing from Tung-Chou, near Peking, says: "Mr. Ting-Li-mei has just been here. . . . In February only one of a graduating class of fourteen was willing to go to the Union Seminary to study theology. Now we have a roll of seventy-nine who have pledged themselves to preach. . . . This is the outcome of Pastor Ting's week here." In the Shantung Christian University at Wei Hsien there was an extraordinary movement early in April, 1909. Again the human agent most conspicuously used of God was Rev. Ding Li-mei, who is a graduate of the college. Here over eighty students voluntarily pledged themselves to enter the Christian ministry. A year later Prof. H. W. Luce reports that from this Student Volunteer Band "ten have already entered the Theological Seminary, and the rest seem to be standing firm to their purpose."

In the Peking University (Methodist Episcopal) there has been a similar development. Here the Student Volunteer Band has been large and

enthusiastic for several years, but during the winter and spring of the current year (1910), President Lowry writes that as the result of revival meetings, in addition to the already large number of Volunteers for the ministry, forty or more of their brightest students, who had been tempted by the glittering offer of the Chinese Government to send students to America on the returned indemnity fund, had given up these ambitions, surrendering to the higher call of God to become ambassadors to their nation commissioned by "the King of kings and Lord of lords."

Conclusions

Without burdening the reader with excessive detail, the results of the writer's investigation of this important theme indicate:

1. In all sections of China, from extreme North to tropical South, from eastern seaboard to west of the Yangtse Gorges, during the past three years there have been marked manifestations of the power of the Holy Spirit, deeply convicting nominal Christians of sin, leading to confession and restitution, and every indication of genuine repentance. The standard of Christian morality has been raised thereby, and deep foundations laid for future spiritual and moral victories.

2. There has been a quickening of evangelistic zeal in various places, which may be taken as a prophecy of a more general awakening of the Christian community to its obligations and opportunity in this important regard.

3. The best trained of the Christian young men of the colleges are hearing and heeding the call to the

ministry in a manner altogether unprecedented. The first rushing torrent of spiritual emotion might be compared with the spring freshet floods in the mountains; these soon settle into the smaller streams that spread quietly through the valleys giving life to the multitudes; while the ultimate gathering of the many into one forms a great artery, which bears upon its deep bosom the commerce of a nation. Let not the mighty tide with its quiet power despise the irrigation streams from whence it came, and which make possible the great cargoes it carries so easily. Still less may these steady life producing rivulets and canals disregard the noisy torrents from the hills, the source of all. It is the divine trinity of nature in torrent, stream and river, that makes what otherwise would be desert blossom as the rose, and gives a nation's home. So in the Kingdom of Heaven, which the missionary body has been commissioned to set up in China. The spiritual mountain peaks here and there precipitate the torrents that come with what seem to be needless noise and rush. The roar subsides, but the water of life quietly spreads over fields far and wide, from streamlet to canal and back again to stream, ever giving life and food for the multitudes. Finally they gather into the resistless power of the mighty river, where throb the heart centers of the nation in the Christian Universities where the master workmen are in preparation for future leadership. The Revivals of the recent past are but the "earnest of the Spirit," a prophecy of what is to come. The accompanying signs will change from time to time, but it will be "the same Spirit."

THE FAMINE IN CHINA

"THE DESTRUCTION THAT WASTETH AT NOONDAY."

BY MISS JEAN CARTER COCHRAN

A recent letter from the Anhui province in China reports the following distressing conditions: "Another summer has gone by and with it the harvest that means so much for the happiness or misery of this people. Alas! this year for the third time in succession, floods have come and the crops have been almost a complete failure over a large territory surrounding us. The water rose in some places four feet above the highest existing records and not only ruined the fall crops, but swept away much of the grain already thrashed and stored in the barns. In two days the rainfall was sixteen inches. The people have left their homes in great numbers, wandering away to the south by families, to see if they can in some way or other live through to the spring, by begging or public bounty from the imperial granaries. From each village out of twenty families, twelve or fifteen will escape south, leaving the better provided to watch the buildings. Furthermore, famine years breed bandits and disorders. Desperation makes bold, and life and property are not safe outside the towns.

The condition can be realized more truly by calling to mind the terrible famine of 1907. As we passed through the country at that time, the country was covered with water, with only here and there a farmhouse or some trees standing on little islands above the flood. A continuous line of boats passed southward through the Grand Canal, crowded with refugees fleeing from famine and pestilence. The following spring we passed through the same country. The water had

subsided, leaving the fields bare of crops, and almost of grass, and even the trees were stript of bark as high as the branches, for bark and grass and weeds and the very scum off the ponds were the diet of the victims of famine. The cry of the poor wasted people rings in my ears yet, as they pled for food from the passers by. Long will we remember this cry especially that of the little children. Some little ones were reported to be lying, still living, in the arms of their dead mothers, who had fallen by the wayside, overcome by hunger and exhaustion.

The sights in the cities were appalling, like some horrible dream, or as if one had gone back to the middle ages and into some plague-smitten city; the dirty, crowded streets, the horrible smells, every one in rags, and not even the decent rags of the poverty we know; every few steps lay figures stretched out in the last stages of starvation, and endless rows of coffins were being hurried away for burial. One man died in front of a baker's shop, where he could have stretched out his hand and touched the bread for which he was perishing. The relief workers could not sleep for the wailing of the people: "We are starving to death—starving to death."

In one station bitter blizzard weather set in before relief work had been organized and the missionaries decided something must be done immediately or many would freeze to death in their poor rags, so Christian helpers tied up small packages of cash and started off for the refugee camp. The sufferers were in little huts as large as a dog kennel and long enough

to lie down in. Some members of the family would take turns in sleeping while the others shivered outside. The helpers went past each hut on the run, throwing in the cash as they passed, for fear of being stopt and robbed by desperate characters who were about. Some thought they were robbers and they heard curses as they passed, others thought that the money came from heaven. The next day they saw one poor old man, who had spent one of his few cash in buying an incense stick, and was burning it in thanksgiving to the god who had sent aid. Doubtless his thanks were heard and appreciated by a far different Deity than he supposed.

Sometimes even Christians seem to feel that these poor creatures are little better than the brutes. Are any willing to put themselves in the same class as the Chinese official who said: "There are too many Chinese. The country is overpopulated. *Let* them die." Surely we would not wish to have the Master hear us say that. They *are* worth saving. A little waif saved in one famine is now at the head of a most important work, doing as much good as any white woman. Two other little girls who were saved from a former famine are teachers in a large girls' school. A recent report says of one of them: "The young teacher herself often says a few words in the woman's meetings, and the women love to have her, enjoy her pretty accent and the earnestness which makes her, a young maiden, willing to break through the walls of old Chinese custom and speak for the Master."

The Chinese official quoted above does not reflect the feeling of all the Chinese. The girls in the mission

school at Pao Ting Fu begged to be allowed to go without wheat flour, their favorite article of diet, for six weeks in order to send the money to the famine relief work. The teacher compromised on three weeks because she felt that they needed the nourishing food.

From our luxurious and busy lives, can we not give to this great need and still greater opportunity? Around a mosaic of Christ in St. Mark's cathedral in Venice runs this inscription: "Who He was and from whence He came, and why He made us and gave us all these things, pause and consider." *

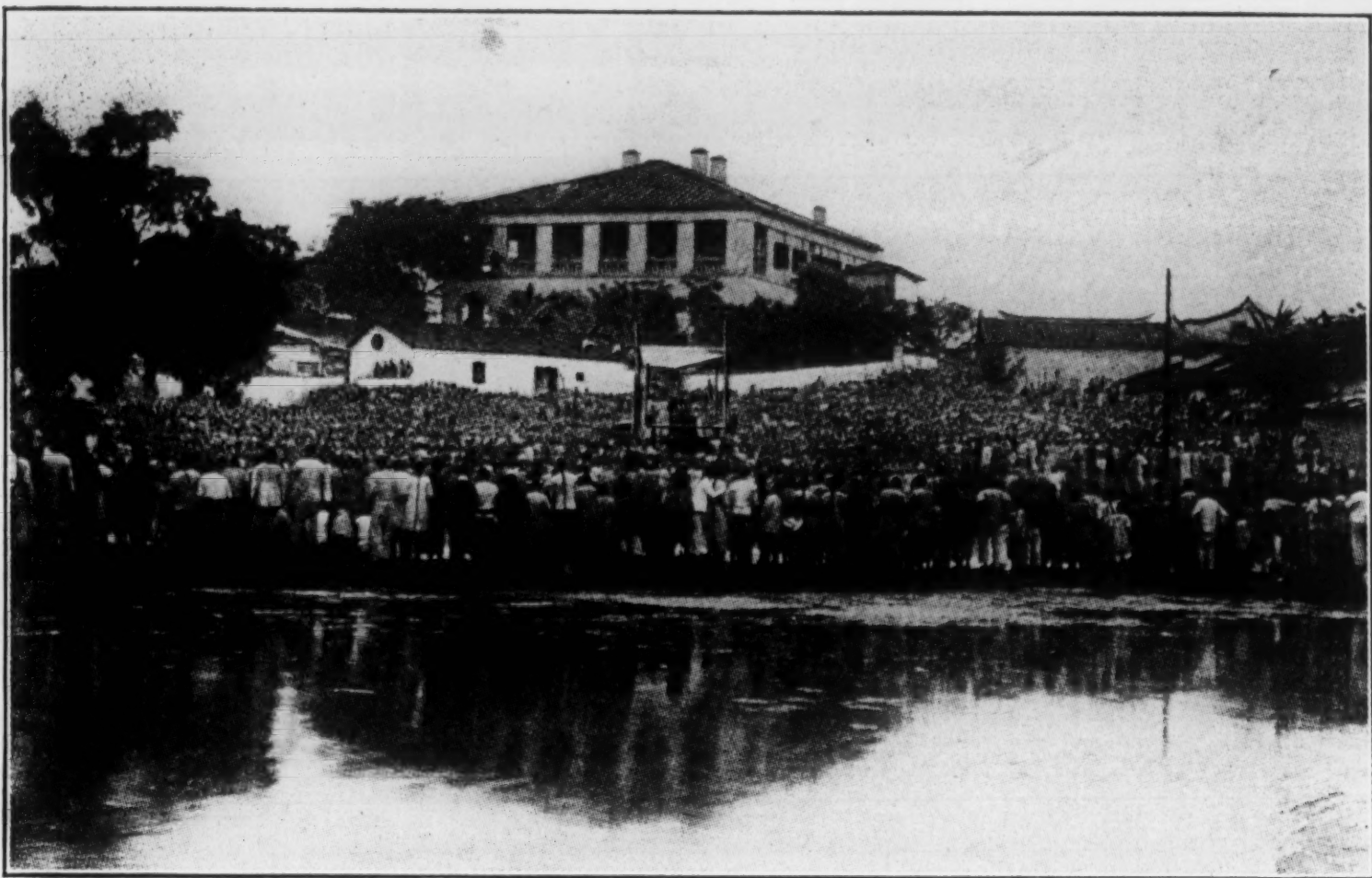
Later reports confirm earlier advices of the suffering from famine in the northern part of the province of An-kui, north and east of the Hwai and Kwo Rivers, about 7,000 square miles in extent, and containing a population of approximately 2,500,000.

Thousands of refugees have left the district, but many, unsuccessful in obtaining support elsewhere, are returning to die in their native place. It is estimated that 1,000,000 persons, hard-working farmers, will be dependent upon charity for their existence until the spring crops.

Robber bands, desperate at the prospect of starvation, travel through the country, pillaging, and killing.

The people have been left so poor that they are able to plant only one-third or one-half of the usual amount of wheat. It will thus take several years for the region to recover. The Government and the gentry are desirous of foreign aid, and Chinese and foreign relief committees have been organized.

*Contributions may be sent to your Mission Board or to the Editors of the REVIEW.



A LADY MISSIONARY FRUSTRATING AN ATTEMPT OF A CHINESE WIDOW TO COMMIT SUICIDE
This is from a photograph loaned by the Church Missions Society. The widow sought to gain merit by her act, but was saved by the missionaries.

WOMAN'S LIFE IN CHINA

BY M. E. RITZMAN, SINGTAU, HUNAN, CHINA

Missionary of the United Evangelical Church Mission.

"Is your mother-in-law living?"
It was the question of a Chinese woman to a lady missionary who had come to visit her.

"No," answered the missionary.

"Does your husband get drunk?"

"No."

"Does he smoke opium?"

"No."

"Does he beat you?"

"No; he has never struck me a blow in his life."

It took her Chinese sister several minutes to become convinced of this astonishing fact, and then she said impressively: "You have been talking to me of heaven and hell in the world to come. Your life now is heaven and mine is hell." The life of the average Chinese woman, while perhaps more free and often happier than that of her sisters in India and Moslem lands,

nevertheless is one of hardship and suffering from the cradle to the grave.

"When the girl baby first opens her quaint little eyes in a Chinese home—be it hut or palace—she is greeted with a frown. No one in the household is made happy by her advent. She is, like her Savior in Judea and Galilee, despised and rejected of men. Even her swaddling-clothes may become her burial-clothes, for infanticide is a common practise in China. The father of a girl may cast her into some baby tower, where birds come and feast upon her flesh. She may find a watery grave in a neighboring river, whose pitiless waves hush her piteous cry. She may even be buried alive in the mud-floor of the dark and dingy room where she was born."

Just how prevalent infanticide is in China it is impossible to say. In some

districts it is common, while in others it is almost impossible to find any trace of the practise. A missionary lady in South China once asked a crowd of women around her how many of them had destroyed their baby girls, and all confest to having killed one at least, while one acknowledged that she had destroyed five. A few years ago one mission school in China had no less than fifty girls who had been thrown away by their parents to die in their infancy. They had been picked up by compassionate persons and taken to the school to be cared for by the missionaries.

The profest reason for the destruction of these girl babies is the poverty of the people. An indigent laboring man, who receives only from seven and a half to fifteen cents a day wages, can not bring up a family of girls and give them dowries at marriage, according to custom. When she has married, the daughter is reckoned as belonging to another family, and neither she nor her husband is expected to offer pecuniary aid to her father or her mother to any great extent. Since girls are married before they can do very much work, the raising of girls is considered very unprofitable in most parts of the country. In other parts, however, where girls are scarce and prices high, a family of daughters may bring quite a fortune to a man, especially if the daughters have "lily-feet" and are well trained in ceremonials and Chinese accomplishments.

Sometimes, instead of being killed, the unfortunates are exposed alive by the side of the street, or under some shelter. In certain quarters Buddhists have opened orphanages, and a circular bucket is fixt in the wall upon a

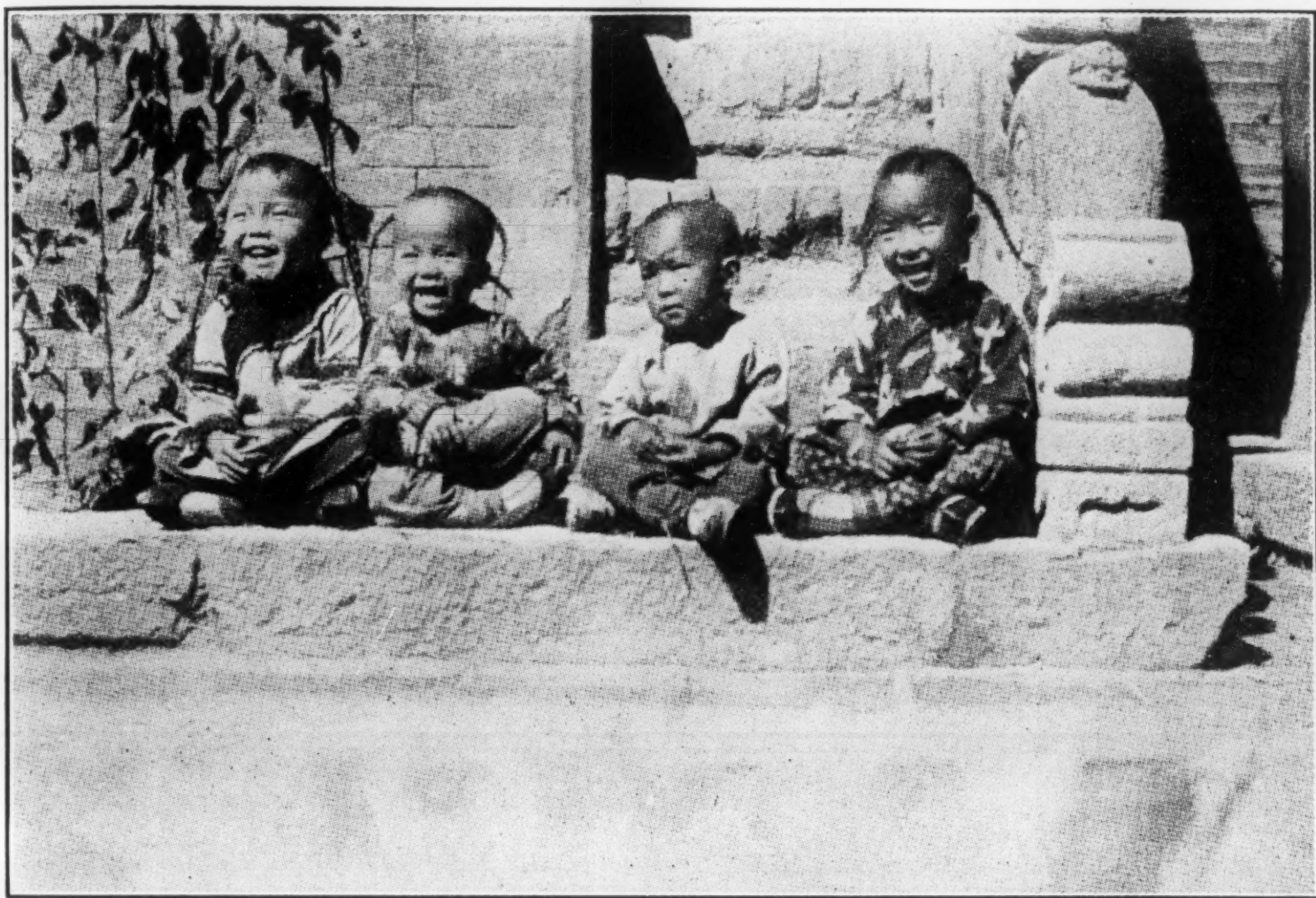
pivot. One side is open and swung out to the street. Any parent may place therein a babe and swing the bucket in. It will be received without question and wet-nurses will be called in to rear it. But to what end is this seeming charity done? Slavery, largely of little girls, still exists in Sinim. Families who may wish a girl servant find the solution of their difficulty by buying one of these girls and rearing her for a slave. Sometimes they treat her well, but frequently there creep out to the world stories of terrible treatment. Houses of ill-fame are found in all Chinese cities, and agents are busy furnishing girls for this terrible traffic. The girls in them are veritable slaves. Drest in gorgeous raiment to attract attention, they are often displayed upon the public streets. When an orphanage is established and ministers to this slave-trade, its aim is not philanthropic.

At ordinary times a slave-girl will fetch from \$5 to \$100, according to age, beauty, health and strength. But in famine times they can be bought quite cheap. Some years ago, during a great famine, 3,000 female children were sold to dealers in one large city and carried about like poultry in baskets. Some of these female children could be bought for fifteen cents.

I am afraid that very few, even among the missionaries working in China, realize the awful extent of the traffic in girls. Dr. Ida Kahn, a Chinese woman who received her medical training at Ann Arbor, Mich., and who since then has been doing splendid work among the women in China, said several years ago, in an article in *The Independent*: "Slavery exists in China, and that to an appalling extent.

So far as my observation goes, the girls of China furnish the victims, and the boys but very seldom. The rich people regard them as indispensable as so many pieces of furniture. Accordingly they furnish them to each daughter of the house in quantity and quality corresponding to the length of the family purse. The

rows of little houses, with a narrow alley running between the several rows. On an average such a tenement place would contain two hundred or three hundred residents. Taking one of these places at random, I made inquiries and found within between thirty and forty slave-girls. Just think of there being such a large per-



HOPE FOR THE FUTURE OF CHINESE WOMEN

These are Chinese children of Christian parents.

daughter carries them to her future home as part of her dowry. The middle classes use the slave-girls because they can not afford to have servants, and the poor people use them as a means of getting rich. Interested in knowing how many slaves there were around me in Hangkow, I looked through one of the tenement-houses immediately in our vicinity. The general entrance is rather imposing, and you see in front of you a wide alley. Then, turn to right or left, you see opening from this about five or six

centage of slaves in even tenement-houses."

Another way of disposing of girls quite common among the poor, whether living in the city or in the country, is to give her to some other family to bring up as the future wife of their son. In this case the girl is taken into the home of her future parents-in-law and brought up by them until of proper age, when the young people are married.

But the girl may be kept in the family, and by her bright, winning

ways soon win the love of both father and mother, for the parent heart is won by dimples and smiles in China just as well as in America. But the happy period of girlhood in China extends over only a few years, for when the age of five or six is reached, the process of binding the feet must be begun. Taking all China together, it is estimated, according to some authorities, that probably nine-tenths of the women have bound feet. The process is thus described: "The bandages used in misshaping the feet are about two inches wide and several feet in length. One end of the bandage is laid on the inside of the instep; thence it is carried over the small toes, drawing them down upon the sole; then it passes under the feet, over the instep, and around the heel, drawing the heel and toe nearer together, making a bulge on the instep, and a deep niche in the sole underneath; thence it follows its former course until all the bandage is applied and the last end is sewn down firmly on the underlying cloth. Once a month or oftener, the feet, with the bandages upon them, are put into a bucket of hot water and soaked. Then the bandages are removed, the dead skin is rubbed off, the foot is kneaded more fully into the desired shape, pulverized alum is laid on, and clean bandages quickly affixt. If the bandages are long left off, the blood again circulates in the feet, and the rebinding is very painful. The pain is least when the feet are so firmly and constantly bound as to be benumbed by the pressure of the bandages. It not infrequently happens that the flesh becomes putrescent during the process of binding and portions slough off from the sole. Some-

times a toe or more drop off. In this case the feet are much smaller than they could else be made, and elegance is secured at the cost of months of suffering."

Mrs. Archibald Little, whose position as president of the Natural-feet Society has given her special reason for investigating, says in her book "Intimate China": "During the first three years [of foot-binding] the girlhood of China presents a most melancholy spectacle. Instead of a hop, skip, and a jump, with rosy cheeks like the little girls of England, the poor little things are leaning heavily on a stick somewhat taller than themselves, or carried on a man's back, or sitting sadly crying. They have great black lines under their eyes, and a special curious paleness that I have never seen except in connection with foot-binding. Their mothers mostly sleep with a big stick by the bedside, with which to get up and beat the little girl should she disturb the household by her wails; but not uncommonly she is put to sleep in an outhouse. The only relief she gets is either from opium, or from hanging her feet over the edge of her wooden bedstead, so as to stop the circulation. The Chinese saying is, 'For each pair of bound feet there has been a whole *kang*, or big bath, full of tears.' And they say that one girl out of ten dies of foot-binding or its after-effects."

Many foreigners in China imagine that after a woman reaches maturity she is free from pain, but, according to one medical authority, it is almost impossible to find an elderly woman who, when questioned closely, will deny that she is a constant sufferer owing to the tight bandages. Women with compressed feet can not stand for

any length of time without great suffering. Paralysis of the legs frequently ensues on the practise. Eczema and ulceration also are common, not among the poor only, but also among the wealthy and official classes. Medical missionaries sometimes meet with gangrene following the foot-binding, when it becomes necessary to amputate the feet in order to save the life.

Before the young girl knows what it means, she is married, sometimes to a man twice, or even three or four times, her own age. She herself has no say as to the selection of her future husband. And for that matter neither has her husband any say as to the selection of his bride. All such matters are in the hands of the parents, and even the parents themselves do not attend to the engagement of the young people, but make all arrangements with the aid of go-betweens. Hence the Chinese "Odes" say:

How do we proceed to split firewood?

Without an ax it can not be done.

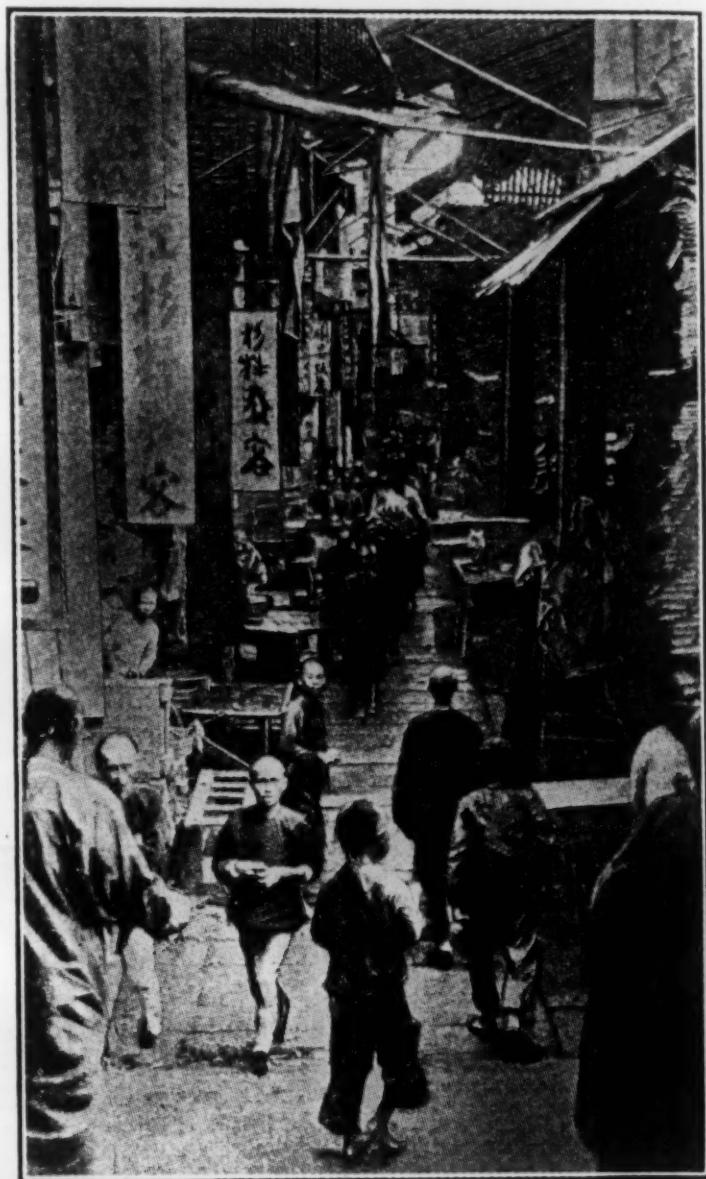
How do we proceed to take a wife?

Without a go-between it can not be done.

The first step taken by the father of the young man, or boy, is to send a go-between to the father of the girl, to inquire the name and the moment of her birth, that the horoscope of the two may be examined, in order to ascertain whether the proposed alliance will be a happy one. If the eight characters seem to augur aright, the go-between is sent back to make an offer of marriage. If accepted, presents are sent to the girl's parents, according to the means of the parents, and a lucky day is chosen for the wedding.

Wedding customs vary greatly in different parts of the country. In

some parts the eyebrows of the bride are pulled out previous to the wedding day, so that she is recognized ever afterward as a married woman. On the day of the wedding there is great anxiety to adorn and beautify her. She is clad in a splendid robe—often borrowed for the occasion. Her



LOOKING DOWN A CHINESE STREET

beautiful plaits of raven hair are ornamented with flowers and precious stones. She is carried away in great pomp, and musicians surround the beautiful palanquin in which she sits in state like a queen. In some parts of China, a man carrying a huge piece of pork precedes the wedding-chair; this is meant to attract any evil spirits that may be around to harm the young bride. It is expected that while the evil spirits are feasting upon this

pork the bride will reach her new home unharmed.

The religious part of the ceremony consists in the bride and groom's worshipping together the spirit tablets of



A GROUP OF CHINESE CHRISTIAN WOMEN

the ancestors of the groom. The parties first see each other's faces when, seated by the bridal bed, the bride's veil is removed, and the two parties drink wine out of the same cup. The day is spent in feasting, congratulations, complimenting the bride, and general hilarity.

You would think, perhaps, to witness all the grandeur and rejoicing at a Chinese wedding, that now, at last, the period of happiness of the young girl is about to begin. "But alas! a young woman is but a victim adorned for the sacrifice. She is quitting a home where, however neglected, she was in the society of relations to whom she had been accustomed from infancy. She is now

thrown, young, feeble, and inexperienced, among total strangers, to suffer privation and contempt, and to be altogether at the mercy of her purchaser. In her new family she is expected to obey every one without exception. According to an expression of an old Chinese writer, 'The newly married wife should be but a shadow and an echo in the home.'"

At the best, the young bride is treated very much like a freshman among upper classmen. At the worst, she is cruelly treated, often beaten by her mother-in-law and husband, and is sometimes even driven to suicide by the harsh treatment she receives in her new home. Even should the husband love his wife, which is not very likely, and wish to take her part, he must not do so, else he will bring down upon his head the wrath and the ridicule of the entire family. The claims of the parents and brothers upon his affection and love are considered to be paramount to that of his wife. A reason given for this doctrine in a celebrated Chinese work which treats of the domestic relations and duties is, that the loss of a brother is irreparable but that of a wife is not.

There are seven reasons which justify divorce; namely, bad behavior toward father- and mother-in-law, no children, adultery, jealousy, loathsome disease, garrulousness, and stealing. There are three conditions under which the above seven reasons fail to justify divorce; namely, if the wife have no home to go to, if she have twice shared the period of three years' mourning for parent-in-law, and if she have risen with her husband from poverty to affluence. But no divorce can be obtained by the woman for any reason whatsoever. On the contrary,

the sacred books say: "Let a wife gratify him [her husband] with the strictest obedience. Tho he be aged and infirm, and a drunkard and a debauchee, she must still regard him as her god."

The Chinese woman is despised and neglected and left untaught. Probably no more than one woman in one thousand can read a single character. They teach their boys all they can, but why should the girl be educated? She is going into her husband's home, and if he wants her educated, let him do so; it is none of our concern. "To educate a girl," they say, "is like putting a gold chain around the neck of the puppy of some one else." They will tell you that a woman's duty is summed up in the "three obediences." When young, let her obey her father; when married, let her obey her husband; and should she become a widow, let her obey her sons. To *obey* is the whole duty of women.

There are many signs pointing to the inferiority of women. Her inferiority is taught in the classics. As early as the year 800 B.C. we find this distinction between boys and girls expressed in one of the classical "Odes":

The bears and grizzly bears
Are the auspicious intimations of sons;
The cobras and other snakes
Are the auspicious intimations of daughters:

When a son is born—in a lordly bed
Wrap him in raiment of purple and red;
Jewels and gold for playthings bring
For the noble boy who shall serve the king.

When a girl is born—in coarse cloth wound.

With a tile for a toy, let her lie on the ground,
In her bread and her beer be her praise and her blame

And let her not sully her parents' good name.

According to the teachings of the Chinese classics—

1. Woman is as different in nature from man as earth is from heaven.

2. Tho women are regarded as



A CHINESE CHRISTIAN WOMAN

The widow of Pastor Hsi. The photograph shows the warm padded coat worn in winter. Mrs. Hsi holds a Bible in her hand.

human beings, they are of a lower state than men, and can never attain to full equality with men.

3. Women can not have any happiness of their own; they have to live and work for men.

4. Only as the mother of a son can a woman escape from her degradation and become to a degree equal to her husband; but then only in the household affairs, especially the female department and the ancestral hall.

Even the written language of China points to the degradation of womanhood. The hieroglyphics in which the symbol of woman appears are a window through which we may look into

the native mind and see how popular opinion regards her. "Home," which to us is made such by the tender ministration of mother or wife, is represented in the Chinese language by a



A CHINESE BIBLE-CLASS SUPPER

The women of the American Board Mission Bible Class at Pangchwang, North China.

pig under a roof; *i.e.*, a pig-sty. The word "marriage" is represented by a woman and a pig practically under the same roof. Woman is the radical of the word slave. Two women together convey the idea of a quarrel; three together mean "intrigue" and "adultery"; while woman under trees signifies to covet—a fact that led the early Jesuits to speculate on the possibility of a time when the Chinese may have heard of the story of Eden and the sin of Eve.

The proverbs current among the Chinese also point to woman's degradation:

Nine women out of ten are jealous.

A girl is worth only one-tenth as much as a boy.

No orders must issue from the women's apartment.

Nothing will frighten a wilful wife but a beating.

A wife should be as the shadow and echo of her husband.

The goodness of a woman is like the bravery of a coward.

One deformed son is better than eighteen daughters as wise as the apostles of Buddha.

The tooth of the bamboo-snake and the sting of the hornet can not be compared for poison with a woman's heart.

The tokens of her inferiority in the daily life of the Chinese are not wanting. A young mother is oftentimes beaten for the crime of giving birth to a daughter instead of a son. Doctors can charge only half as much for vaccinating girls as for boys; for should they charge the same, nobody would get the girls vaccinated, preferring to run the risk. In many families girls have no individual names, but are simply called No. 2, 3, 4, etc. When married, they are Mr. So-and-so's wife; and when they have sons, they are such and such a boy's mother. Women are expected to retire when a stranger or an acquaintance out of the family of the opposite sex enters the house. No husband would willingly appear in public with his wife. If he is obliged to escort her, she must walk well in front as a sign of her inferior position. If by chance he refers to her in his conversation he will probably designate her as his "dull thorn," or some other derogatory expression. A husband may beat his wife to death and go unpunished; but a wife who strikes her husband a single blow may be divorced, and beaten a hundred blows with the heavy bamboo. She has no legal right to anything whatever apart from her male relatives. If she herself does not become the mother of a son, secondary wives or concubines are brought into the home, and the Chinese say sometimes of

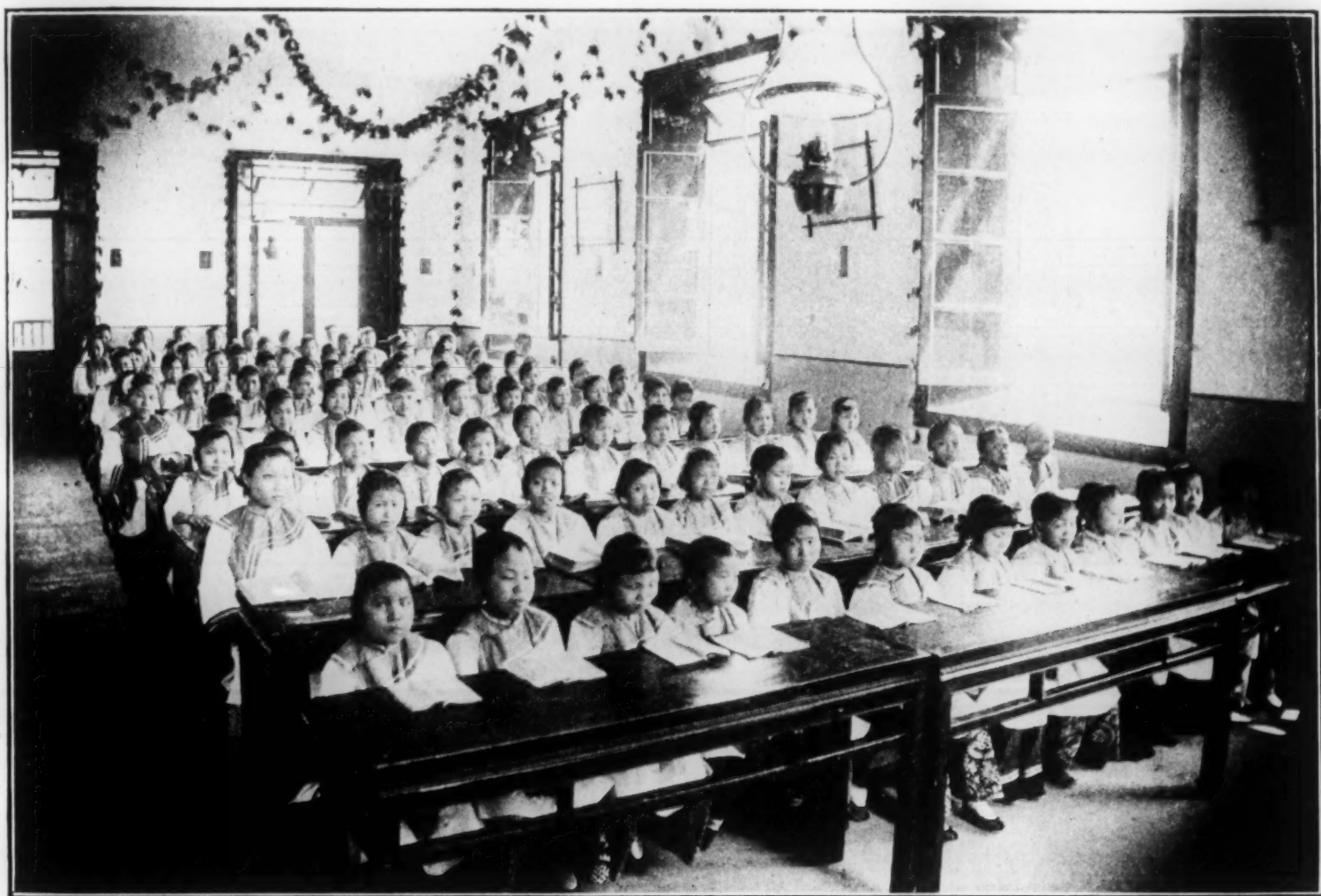
these, "We married our wives, but we love our concubines."

Buddhism and Taoism are equally hard on women. According to these two systems, no woman, however virtuous she may be, has any hope of immediate salvation beyond the grave. When a woman dies, simply because she is a woman, she falls into the

or 3,000 women reciting prayers to Buddha on the occasion of a festival.

"Why are all the worshipers women, and what are they praying for?" he inquired. "They are praying that they may be born into the world as men," was the answer.

Nevertheless, in the words of Dennis, "Chinese women are acknowl-



GIRLS IN THE CHURCH MISSIONARY SOCIETY SCHOOL IN SHANGHAI

dread "lake of blood." And when she has expiated her supposed sins, the sins of womanhood, in the supposed lake, all she can expect, the highest she can hope for, is to be reborn into the world as a man. Speaking of Buddhism, Brahmanism, and Mohammedanism, Mrs. Bishop states that they degrade woman with an infinite degradation. Dr. W. A. P. Martin speaks of seeing in one temple 2,000

edged to be capable and possess of natural dignity of character, but in the blighted environment in which they have lived for centuries their endowments have withered and their life has stagnated. Christianity, when its full opportunity comes, will make a noble and saintly type of womanhood in China, which will be an honor to the kingdom of God, and an untold power in the development of Asia."



REV. JOHN E. CLOUGH, D.D.

Dr. Clough died in Rochester, N. Y., on November 24, at the age of seventy-four, after nearly half a century of work for the Telugus of India.

DR. JOHN E. CLOUGH, THE APOSTLE TO THE TELUGUS

BY REV. HENRY C. MABIE, D.D.

Formerly Secretary of the American Baptist Foreign Mission Society

The subject of this sketch, while on furlough in this country, passed away in Rochester, N. Y., November 24, 1910, at the age of seventy-four. While succeeding to the labors of such missionaries as Samuel Day, Lyman Jewett, D.D., and others who were more strictly the founders of the important Telugu Mission of the Baptists in South India, yet, by common consent, Dr. Clough was an outstanding leader in the phenomenal development of the mission, particularly of that portion of it which has for its center the city of Ongole. Young Clough was prompted to offer himself to the mission at a period of great discouragement, not so much of the founders of the mission as of its constituency in this country. After the lapse of thirty years from its commencement the mission had but a score or so of converts. At two periods the Boston Society was on the point of abandoning it. On the second occasion the accounts respecting it, which had reached the ears of young Clough, then a young colporteur in Iowa, but served to stimulate him to what he ever believed was a divine call to offer himself to "The Lone Star Mission," so designated because up to this time it had but the single station of Nellore. Dr. Clough was born in Frewsburg, N. Y., his youth was spent in Illinois and Iowa; he early joined a surveying party which was laying out for the Government the new lands of Minnesota for the occupancy of incoming settlers. Eager for further education, he afterward became a student in Burlington Institute and Upper Iowa College, where he graduated. While in Burlington he was converted to

Christ, largely through the quiet fidelity of his roommate, named McMichael, and the pastoral influence of Dr. G. J. Johnson, a personality of rare power in Iowa.

From the start, Dr. Clough's conception of the missionary life and work was peculiarly his own. It was, at the furthest, removed from anything like sentimentality. He was a man of quick intuition, rare insight into human nature and unflinching courage; in short, a man who "stood four square to every wind that blows." The very fact that the mission was a discouraging one to most men appealed to him. He wanted a task equal to all his powers. Once satisfied that this work was his, he did not pause to parley with subordinate questions. At his ordination, in 1864, he had so impressed his brethren of the council with the firm conviction of his divine call that when Dr. Nathaniel Colver, the stalwart highly Calvinistic moderator of the council, came to give the charge to the young missionary, he admonished him that if ever in the years to come he felt a particle of discouragement, he was to remember his own avowed belief; that "God from all eternity had pre-ordained him to preach the gospel to the Telugus," and take new heart. Dr. Clough was ever affirming that that solemn conviction had borne him through every crisis in his long career.

When the young candidate appeared at the mission-rooms in Boston for examination, he expressed himself as so sanguine respecting his call to the Telugu field, that one cautious member of the committee asked him how he would receive it should the

committee decline to appoint him. Clough answered with perfect nonchalance that he thought "he would find a way to get there." And yet in this there was no bravado. Dr. Clough had the sense of humor, and his ability to discern that element in practically all situations bore him over hard places where others would have wavered. He had in him no element of self-pity, nor did he ever indulge in mock-heroics, as if he were doing anything unusual. He considered a mission to the heathen as divinely ordained business and he made everything bear on its accomplishment. He had rare power of initiative, was full of inventiveness in method, and, when a course of action was determined on, it was practically impossible to move him therefrom. Probably this quality so strong in him sometimes led his associates to doubt his leadership, as, indeed, in matters of policy, on occasions they did radically differ from him. Dr. Clough, however, while slow to interfere with work committed to others, always had the bearing which said "hands off" to the meddlesome in his own affairs. Tho he lived so long under the British flag, Clough was profoundly American in his sentiments and prejudices; he never forgot his American instinct and all it stood for. His whole life had been lived amid new and constructive conditions. His course was not determined by the methods of others nor by the habits of mind of those who had been reared in different environments, where precedents count for more. He felt where God called him there was a fair field for all his own native resourcefulness.

On the occasion of his first furlough home in 1873 he spent several

weeks in my pastoral home in Rockford, Ill., and the impression made upon the community was like that of a fresh breeze from the mountains. His face was radiant from inward joy. His enthusiasm for his beloved Telugus was contagious. The opportunities which presented themselves day by day, and often long into the nights, to plead his cause with all sorts of people were seized with avidity. He was eager to obtain other workers for the field, and many Christians, and ministers there and elsewhere felt warmed as never before to partnership with him in world-wide mission work. If objections were raised respecting the perils of an Asiatic climate, the pains of separation from home friends or perils from beasts or reptiles, it was amazing with what fun-making power he would reduce such objections to the ridiculous as compared with the sublime values to be sought and lived for. He would not so much as hear of the word "sacrifice" in the career of a true missionary; there was so much more of inspiration in it, and it was all described as so matter of course, so easy even, that it was hard to resist him. Was not "the world made for such undertakings?" and "was it not God's time for the conversion of the Telugus?" There was, then, nothing to do for the really called but to go into the business with all one's powers, confident of uncommon seals on such a ministry.

It was, of course, known how Dr. Clough's presence on the mission field from the start had raised the spirits of workers previously deprest; how he had roused them to expect as many as "one thousand converts in a year," and later, in 1879, 10,000—2,222 be-

ing baptized by six ordained preachers in one day. The famous "prayer-meeting hill" incident was also remembered; how on that holy mount Dr. and Mrs. Lyman Jewett and three faithful native Christians one morning at sunrise, twelve years before Clough went, had besought God to send a worker for the Ongole district, with its hundreds of heathen villages. When, therefore, our people heard him rehearse the events so evidently in fulfilment of that historic prayer-meeting they felt themselves in the

soon exchange their mourning for laughter, and you will be writing home the best of news in the world." The impression left on my own mind was of the unspeakably mean thing it is on the part of us "stay-at-homes" to leave men of such quality and caliber to labor on in heathendom unsustained, at least, if we can not go ourselves.

Qualities such as I have been hinting also came to the front in Dr. Clough's rare skill on the field in dealing with the Hindus, whether they



THE BAPTIST MISSION COLLEGE AT ONGOLE

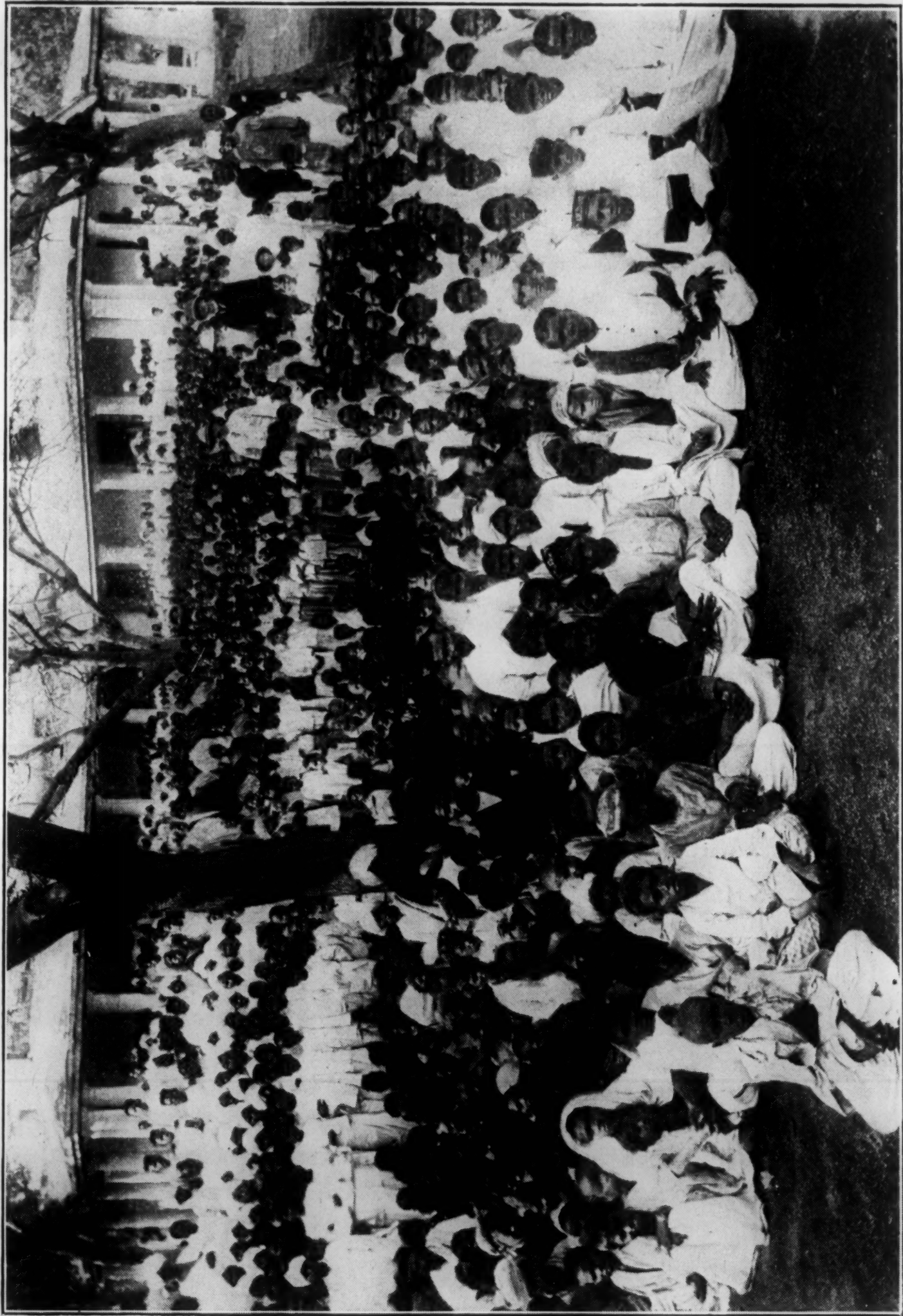
presence of the God-sent man, the prophet of a new era. And, moreover, as this prophet was no ascetic like Elijah or John the Baptist, but almost its opposite—a keen, round-eyed man, humorous and business-like and simple as a child—all classes warmed to him. He brought to us a sense of the eminently sensible nature of foreign missions and the practicality of the enterprise in a way not previously realized. He was not too high above the people. He himself stood ready to lead all new recruits to the field. Indeed, missionary recruiting with him seemed to say: "Come on, boys and girls, and we'll have the best of times; when you are once gone, even your lachrymose kinsfolk will

were proud-caste peoples, some of them holding high government offices, or pariah populations. True, the time came when he was obliged to decide whether he would devote himself to the high-caste Brahmans, to whom he was ever a sort of imported hero and philanthropist, or to the deprest Malas and Madigas—non-caste peoples—of the plains, in whose famished condition of every sort he always discerned that which Christ's gospel only could relieve. He so knew human nature and the lines along which it could best be influenced that with ease he won the confidence of all classes, high and low. On the occasion of my visit to his station in 1890, he brought together as among his warmest friends

a dozen or more of the foremost Brahmans and Mohammedans of the town, including a judge of the court, the district registrar, private bankers and attorneys, who found no difficulty in occupying the armchairs in front of the several hundred pariah church-members in the same chapel to listen to the American visitor and friend of their missionary, while later they, in turn, in oral and written forms, poured out their tribute to the transforming influence of the missionaries upon their entire communities. Yet, withal, Dr. Clough himself was so human and natural; his sympathy was so real and his wit so keen in exposing the weak artificialism of the distinctions which the Brahmans themselves confest had "so shattered their poor Indian society" that the missionary was irresistible with all castes or non-castes.

While his guest, I went "on tour" with him among the multitudes in his district where resided his 23,000 native Christians. We held a camp-meeting of days at Darsi, at which over 2,000 people were gathered. Great numbers were examined and accepted for Christian baptism. No less than 400 souls in that single quarterly meeting of two days were received and baptized. While one of these meetings was being held, a group of several proud cashmere-draped Brahmans approached and yet stood apart by themselves listening. In the midst of his discourse the rare master of Indian assemblies digressed and made some sort of a humorous sally at the disdainful, yet curious, Brahmans. In an instant their superciliousness changed to laughing good nature, and with most pleasing repartee the conversation was carried on for some mo-

ments. It was only a passing by-play, but it served to remind Brahmans and pariahs alike that they were equally human, and that the tactful missionary was the brother and friend of them all. His skill on such occasions was unequaled. He would turn to account many of the apparently unpropitious features in heathenism and make them serve his gospel. On this very tour, at another village, he so won the people that they brought their household, and even temple idols, a large basketful of them, and dumped them at his feet, indicating that they were through with them forever. Where others would have failed under the straining times of famine, for example, the caste peoples ordering away from the public wells the thirsting multitudes, this master of men would often find a swift entrance to the sense of sympathy and need, and utilize the very caste barriers to form points of contact. While he was master, yet he bore no air of self-conscious superiority as he moved among the people. His was the way of strength and love united. His unique inventiveness and power to bring things to pass, came out particularly when the great famine of 1876-78 came on. Throwing himself upon his rare resourcefulness he took a government contract for the construction of a part of the Buckingham Canal. He thus employed three thousand or more of the starving people in the work, and in the evenings and on Sundays turned them all into grateful hearers of his gospel. This was, perhaps, his master-stroke in gaining the confidence of all South India. And as a guide to conduct in many later famines, I journeyed with Dr. Clough through a part of the dis-



THE BAPTIST MISSION SUNDAY-SCHOOL, ONGOLE, SOUTH INDIA

strict fourteen years after the famine of 1876-78 and saw the villagers pouring out of their little huts as their beloved "Cloughdora" approached. Mothers would point their nursing children to their benefactor of the earlier days, who had helped to ward off pestilence as he had relieved their hunger. Some would literally fall at his feet; some, led by the chief of the village would come even in the midnight hours and awake us out of sleep in our bullock-coach and plead for teachers for their village. On one occasion, a stalwart athletic man followed our cart for perhaps half an hour entreating us that he might come to Ongole to "learn to read God's book" and "to get food for his heart" and a better outlook for his family. Nor shall we ever forget the man's grateful look as he bowed his lowest salaam, and ran away across the plains to prepare for the new life now opening to him.

But Clough's power was not confined to his influence over Hindu populations. It was marked with all men, whether with government officials, with the churches at home or with the committee in Boston. I recall an occasion when he appeared before the Boston committee just prior to his return to India in 1892, after most effective deputation service in this country. He was bent upon impressing upon the committee a few things essential to the uplift of the Telugu mission in this time of crisis. As he entered the room he remarked, "Please let me sit with my back to those windows where I may take in the countenances of you, brethren." Then, looking them squarely in the face, he proceeded, "When I shall have gone from you I

shall not write many letters, I shall be too busy. I wish now to say all I would write." Then, with his full, keen eyes scrutinizing the faces of the secretaries, the treasurer and each member of the committee in turn, he burned into them his request. When he had finished he had gained his point with every man before him. He read men and faces as an open book, and then he was mesmeric; there was such reason and common-sense withal in his pleadings. He knew his undertaking and was confident of available resources. On the deputation work referred to he had just proved afresh his power, in raising a round \$100,000 by personal solicitation for the re-enforcement of the Telugu work. Besides, he had secured more than twenty new families to go with him to India, ultimately to take over great portions of his overgrown parish. Such an hour, with such a backing, it is not the lot of many missionaries to experience, but Clough's command was absolute. He had his way.

Of course, there were different estimates respecting so strong a personality as I am describing. Some discounted the effectiveness of his labors; some said he "used money too freely; it tended to pauperize the native churches," etc. There is room for much difference of opinion respecting these and other details, but, at all events, the inspiring power of this gifted man in the Telugu field was such that in the course of his forty-six years of service he saw the number of Christians in the mission rise from less than fifty to about sixty thousand, with a college, a theological seminary, numerous station schools, hospitals, an orphanage and various kindred agencies effectively at work.

That Dr. Clough did use money freely was true, and much was entrusted to him by people of large means independently of the society, with the injunction to use it exactly as he saw fit. This was criticized by some of his associates; and the tendency to that form of benefaction in general is open to question by wise executives. But, as he was no common man, so, perhaps, a wise expediency accorded to him a peculiarly free hand.

It has sometimes been questioned whether Dr. Clough's methods of work were adapted to promote the highest spiritual standards in the native churches. Certainly they were not such as prevail in many "higher life" circles. Here, also, there is room for difference of opinion. Surely no one would apologize for any low standard of piety anywhere, or among any people. Yet, in the judgment of the present writer, and in the light of long eras of Christian and missionary history, a mark of Dr. Clough's missionary wisdom lay in this, that he had learned *not to expect too much* of the first, the second, or even the third generation of converts from heathenism. He knew there would be many lapses, as there always are in every land. Dr. Clough knew human nature, and Hindu human nature in particular. He was wont to say that when he went to India he found he had to learn not only the language, but the Hindus; and the latter was, perhaps, the more important. And so he learned to make allowance. Did historic Christianity, in its early stages, in any country or among any people, hold its own uniformly in anything like ideal purity? Note the state of the early Corinthian Christians. Succeeding the apostolic times there were

always occurring heresies, evil uprisings and fallings-away under all sorts of powerful partizan leaders, most of them errorists in part. This was true even among the church Fathers, and certainly through all medieval times. Even in our own times are there not many antagonistic voices? and are all Christians models in spiritual attainment? Yet God ever preserves to himself a remnant. Out of it all there emerge certain chastened forms of Christianity, such as the Protestantism of Germany, the Reformations under Knox and Wesley and other dissenting leaders in Britain, and all the better forms of Christian life in the new world.

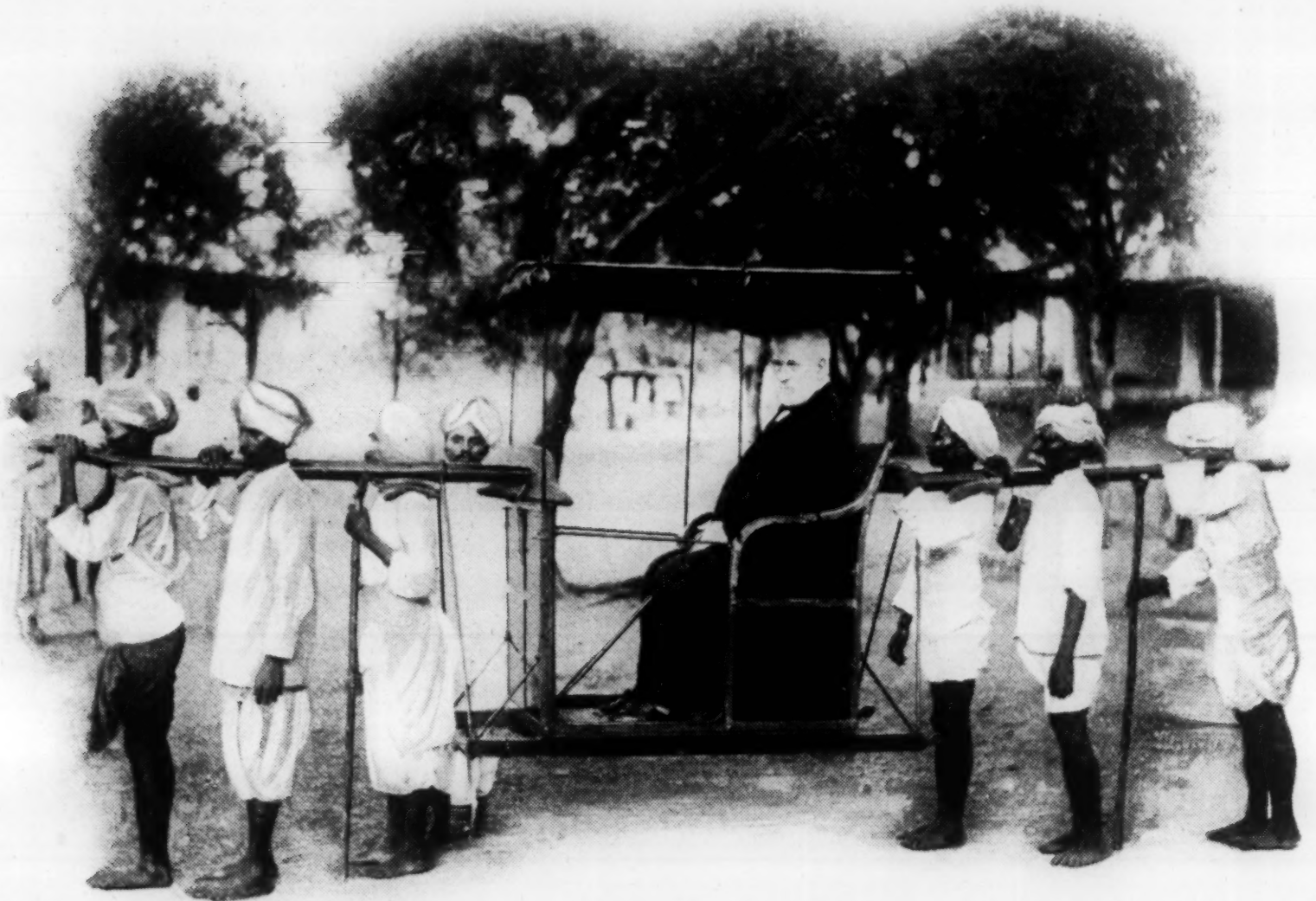
Dr. Clough realized that India, with its more than five hundred tongues, was an oppressed as well as a mongrel people, with conditions so dissimilar to those in English or American Christendom that no western method would ever Christianize it; that it would take centuries to develop the beginnings of such churches as Christendom expects. But his faith was large and constant that God would not forsake his own.

Dr. Clough would have been the last to claim that the up-building of the Telugu mission in its present large extent, with probably 200,000 souls fairly under the tuition of its large force of American missionaries, one hundred or more, besides many hundreds of trained native workers, was even mainly the result of his own labors. He was himself, however, a great constructive personality that meant inspiration to it all. He was preceded by men of the deepest devotion and largest faith, such as Day and Jewett, who have fallen on sleep; and he had in effective coop-

eration with him many noble partners, two of his own daughters with their husbands and others yet living too numerous to mention. Yet, by common consent, the real and marked progress of the mission began with the arrival of Dr. Clough upon the field in 1865. His largely disabled condition, resulting from a fall in his

and who survives him, being now engaged in editing what must prove a very interesting autobiography of her husband.

In conclusion, it should be said that Dr. Clough, like all other commanding men, was gifted with *imagination*, the vision of the prophet which sees across empires, past dynasties and



DR. CLOUGH TRAVELING AROUND HIS STATION

This represents Dr. Clough after his last return to India, after his infirmities prevented his walking.

later years, greatly curtailed his labors, tho never quenching the fire of his enthusiasm.

Dr. Clough was twice married, first, to Miss Harriet Sunderland, who originally accompanied him to India via Cape of Good Hope, and wrought with him most effectively and became the mother of his five children. After her decease, through a distressing accident in this country, Dr. Clough married Miss Emma Rauschenbusch, a former worker in the same mission,

through centuries for the realization of his ideal.

Dr. Clough sleeps in the cemetery at Newton Centre, Mass., close by the remains of his colaborer, Lyman Jewett, Jonah G. Warren, the foreign secretary of his time, and Dr. Samuel F. Smith, author of "America" and "Shine on lone star," which helped to save the Telugu mission, a trio of comrades of uncommon distinction. In such company he awaits the resurrection morn and reward.

THE EDITOR'S LETTERS FROM ASIA*—II

THE SIGNS OF PROGRESS IN JAPAN

BY REV. ARTHUR T. PIERSON, D. D.

Profound gratification has been experienced in some features of our visit to Japan, not least among them being the privilege of seeing the results of the gifts of our lifelong friend and former elder in the work of Bethany Church, Philadelphia, the Hon. John Wanamaker. Many do not know how much he has done for the Young Men's Christian Association in heathen lands. In India he provided for the erection of the Madras Association building—with the exception of a government building—the first stone structure in Madras. Later, he gave another building for the younger members of the Christian Association at Calcutta. Further work in India, stimulated by Mr. Wanamaker's benevolence and missionary spirit, was the purchase by Bethany Church of several acres in the heart of Allahabad, including some bungalows, to which was removed the Girls' School from the old quarters on the Jumna; and later came the erection of a large dormitory named for his wife, Mrs. Mary B. Wanamaker, where more than 100 girls are being educated. Two teachers are also supported in the Industrial Department of the Men's University at Allahabad, where a building for industrial training has been equipped at the cost of \$5,000. Later, Mr. Wanamaker gave \$20,000 to Allahabad for the Bethany Golden Jubilee Hall as an anniversary memorial of Bethany's founding. Another enterprise which he and Bethany Church have undertaken, and have well under way, is an agricultural farm on the other side of the Jumna, opposite Allahabad University. This

is intended to secure employment for Christian men and women and give them that advanced agricultural training which would help make them to self-support. It is hoped that many of these natives will ultimately become missionaries among their own people. Mr. Wanamaker is now proceeding with the erection of a Y. M. C. A. building in Peking, China. He has already practically completed the Young Men's Christian Association Hall in the center of Seoul, the old Korean capital; and another, at Kyoto, Japan, is ready to be formally opened as soon as the small debt remaining upon the site is removed.

At this association building in Kyoto it was my privilege, on behalf of Mr. Wanamaker, to give an address at the banquet, November 21, preliminary to the formal opening. This record is given merely to illustrate what one humble layman may do with consecrated capital and a consecrated spirit.

The building at Kyoto could scarcely be better adapted for the needs in view. Wherever we have gone thus far the Young Men's Christian Association is regarded as one of the potent factors in the evangelization of Japan. The secretaries are generally thoroughly evangelical and earnestly bent upon the salvation of young men. This primary object of their work is apparently never lost sight of or subordinated to other aims and interests.

Another gratification that awaited me was to meet at Kyoto Dr. Saiki and at Kobe Dr. Kamoto, young Japanese who were, for three years,

*Written from Yamaguchi, Japan, November 30, 1910.

members of the congregation at Bethany while pursuing a course of medicine and surgery in the University of Pennsylvania. Both of these men exercise a noble Christian influence as physicians and as citizens. Dr. Saiki is in charge of a charity maternity hospital, is one of the directors of the famous Doshisha University, and is the president of the Y. M. C. A. In Kyoto he exercises a thoroughly pervasive Christian influence, is highly esteemed and lavishly generous. It was a joy to feel that one had any part in the spiritual preparation of these men for their future work in the Sunrise Kingdom.

At Kobe Christian work is carried on with remarkable success and in a noble spirit. For example, a young theological student, himself threatened with death by consumption, was so much moved by the neglected condition of the out-caste and criminal classes that he began, on his own responsibility, Christian work among them, hiring premises and carrying on the enterprise at a cost of thirty yen (\$15) a month. At one meeting, where a score of men were present, he was seated between murderers and surrounded by thieves and other jail-birds. Conversions are going on here all the time under this self-denying laborer. This is but one example of how a little money, about \$180 a year, will suffice to pay the expenses of a benevolent Christlike work.

At Hiroshima excellent school work for girls is carried on by the representatives of the Southern Methodist Church, Miss Gaines, Miss Shannon and their associates. The work includes a kindergarten and higher grades. Conversions are continually occurring, as they are also in Miss

Loomis' school in Yokohama, where, every student was recently brought to a knowledge of the Savior. While the adult population is hard to reach and mold anew, being firmly wedded to their superstitions and practises, work among the children and youth is exceedingly fruitful in most abundant results.

At Hiroshima we met on Sunday afternoon the resident missionaries, evangelists and teachers, and gave an address upon Prayer, based upon two great texts: "O thou that hearest prayer, unto thee shall all flesh come" (Psalm 65:2); and "Behold, the Lord's hand is not shortened that it can not save; neither His ear heavy, that it can not hear: But your iniquities have separated between you and your God and your sins have hid His face from you, that he will not hear" (Isaiah 59: 1, 2). These texts were taken as the utterances of God to indicate that He is the hearer and answerer of prayer; and that, if prayer goes unanswered, it is not because the arm of His power is paralyzed or the ear of His sympathy is dull of hearing, but because of some lack on the part of the suppliant soul. This truth was illustrated from the Word of God, especially from the Epistle of James, which is abundant in the application of these great truths.

At Yamaguchi we found a great work in progress. An out-station where a young native evangelist is working was threatened with embarrassment through the inability longer to rent the building in which the services were held. Only about 350 yen (\$275) was still lacking of the amount needed to purchase the property and it was a great pleasure, from the Jubilee Fund entrusted to us by American

friends, to appropriate sufficient to complete the purchase. This is another illustration of the fact that a small amount of money will sometimes save a work from serious stoppage or paralysis. We could not but wish that many Christian friends at home who have money at their disposal might see some of these things which we have seen and hear some of the things which we have heard. They could not withhold their gifts, but would freely put them out to interest in God's business enterprises.

In a visit to the temple of Hon-Gwan-Ji at Kyoto we saw one of the famous coils of human hair, donated by the Japanese women to be braided into a huge cable about five inches in diameter for use in the building of the temple. The coil of hair stands on the platform of the temple about the size of a large hogshead. This temple derives its name meaning "the original vow," from a tradition that Buddha, while disembodied, sighing over the needs and destitution of humanity, made a solemn vow that he would become incarnate in order to save the world. In the Shogun temples, which are really tombs, the lotus plant and the chrysanthemum stand side by side at the shrines; the lotus being the Shogun emblem and the chrysanthemum belonging to the later period of the Mikado's reign. The older sepulchers have the former decoration, the lotus, and the later tombs are marked by the chrysanthemum.

One great impression eclipses almost every other as we look back over our visit to Japan, and that is, the noble self-denial of the men and women that are there engaged in proclaiming Christ. After speaking and writing upon missions for forty years,

the vivid impressions that have been derived from personal contact with these self-sacrificing men and women have given a clearer and deeper conception of the nobility of true missionary work than we have known before. The Church might well afford to send her members to visit the missionary field, if only for the quickening influence, both upon their missionary spirit and upon their systematic giving. There could be no lack of funds to support God's work if consecrated people could know what immense harvests come from a little seed carefully sown and watered. It is one of the incredible facts of missions that God should so multiply the seed sown, that even now there is a hundred-fold harvest.

If the effect upon giving would be so immense, what would be the effect upon the praying of God's people? We should have sympathetic action in the churches and many a living link established between the Church at home and the mission fields abroad.

Facts are the fuel of the missionary spirit, and we shall endeavor in these letters to communicate facts as they come to our knowledge, in the fields it is our privilege to visit. Just now we can only add that we feel like the queen of Sheba, after she beheld the glory of Solomon, that "the half was not told us." What we have seen and heard surpasses all we have known or imagined. The work, the workers, the need of these lands and the results already reached, have never been adequately estimated. It requires personal contact to understand both the problems of missions and the adequacy of the gospel to solve them. The more we see of missionary work the more we believe it to be God's work.

THE REMARKABLE SPIRITUAL MOVEMENT IN RUSSIA

BY WILLIAM OLNEY, LONDON

The following is a *résumé* of a short and rapid survey of the work of God in Russia, made during a fourteen days' visit to St. Petersburg, Moscow, and neighboring places. At the invitation of Pastor W. Fetler, who is in charge of the newly-formed Baptist Church in St. Petersburg, the writer made a hasty journey of fourteen days to St. Petersburg, Moscow, and neighboring places with the double object of seeking a closer acquaintance with the work and cooperating in the evangelistic efforts of the pastor.

Mr. Fetler is peculiarly fitted by birth, mental endowments and spiritual qualifications to be the instrument in God's hands for the spread of evangelical truth in Russia. He is a Lett by birth; acquainted with several languages; and having upon his heart from his earliest Christian experience a desire to see the work of God among his own countrymen and the neighboring nations. He obtained training for the ministry in Pastor's College, London, founded by Charles H. Spurgeon. During his college course Mr. Fetler came across the Autobiography of Charles G. Finney, the American Evangelist, and learned from the spiritual experience of that man of God to value the filling of the Holy Spirit beyond all other attainments. He makes a daily filling with power from on high the chief *desideratum* for himself, and he gives the teaching concerning the Holy Spirit a prominent place in his public addresses.

After leaving college, Mr. Fetler became pastor to a little church in his own land, and then accepted the oversight of the Lettish Church in St. Petersburg. An experiment of holding special services for the Russians

showed him a wide-open door of usefulness, for the people crowded in to hear the Word. He resigned the pastorate of the Lettish Church in order to form a Russian Church, and gave himself up to the evangelization of this great nation.

No hall available for regular use can be found large enough to accommodate the crowds who come to hear the simple exposition of Scripture truth from his lips. A site has been obtained in a suitable quarter of St. Petersburg to erect a hall to hold some 2,500 auditors. In the front part of the site are two houses admirably adapted for various branches of Home Mission work—printing, cheap dining-rooms, superintendent's and caretaker's rooms, etc. The whole cost of the project, including site and buildings, is likely to be £15,000; £4,000 of which has already been given or promised. It is the daily prayer of Mr. Fetler and his people that the remaining £11,000 may be provided by Christians in various parts of the world, that this headquarters for sending out streams of evangelical influence over Russia may be speedily opened unencumbered by debt.

It is only within the last five years that Russia has had any liberty to worship God according to conscience. By the edict of the Czar, in conformity with the advice of his ministers, religious liberty has been granted, so that all attempts to hinder his services—and they are still many—Mr. Fetler is able to point to the decree of the highest authority in the land. Among the converts in the mission halls are some of the worst characters in the city, so that the benefit to the govern-

ment is evident and the rulers should perceive that the unfettered preaching of the Gospel of Jesus Christ does produce righteousness in a nation.

On the evening after we landed we attended a service in Mr. Fetler's principal hall in St. Petersburg. It was originally built for public baths, but had been fitted up for an assembly hall. The eagerness of the people who were crowding in to the services was very noticeable—similar to that in the early days of C. H. Spurgeon, in the Music Hall, Surrey Gardens, London. We have seldom, if ever, seen crowds pressing so eagerly into the House of God with alacrity—and anticipation, quick steps, the hum of many voices; and the joyous excitement upon the countenances of the gathering people. The auditorium and platform were both quickly crowded. When Mr. Fetler bowed in prayer, one of the chief features of this work of God in Russia was manifested. He read from slips of paper requests for prayer which had been brought forward as the audience gathered.

For an unbeliever over sixty years of age.
Girl present for the first time.

For a drunkard.

For a drunkard present, that his chains may be broken.

For a converted Jewess, that she may be kept firm in her new-found faith.

Following each petition there were first one or two voices, scarcely audible, leading in very short prayers. These were speedily followed by an increase of whispered intercessions, sighs and sobs, until, before the reading of the requests were over, the whole audience appeared to be forgetful of one another, and were presenting their supplications in low tones,

often accompanied by tears. It was such an unusual experience, as if a breath from heaven had moved upon the souls of the assembled hundreds, inspiring all with holy desire.

After more praise and prayer, Pastor Fetler delivered an address, illustrated by a verbal sketch of his subject upon the blackboard. The occasion of the gathering was ostensibly a preparation of Sunday-school teachers for their Sabbath work, but the characteristics of the meeting were, first, that no Sunday-school being allowed at present, the address was really the weekly instruction to those who would have constituted the senior scholars and Bible-class members in Christian lands; and, secondly, that the general public, including a large number of unbelievers, flocked into the meeting, quite indifferent to its special character. Before the service was over, Mr. Fetler, recognizing the presence of many who had not yielded to the Savior, tested the meeting, and a large number of hands were held up to show a desire to find Christ.

On the following evening a meeting was held in another part of the city, in the center of the Vassily Island, a large manufacturing district of St. Petersburg. The room was more airy than that of the previous evening, but would hold probably about the same number, 400 people. There were the same waves of murmuring supplication, and the same hearty singing. Mr. Fetler has the gift of varying the meetings and eliciting the close attention of his audiences, unaccustomed to gospel services as they are, by calling upon one and another to read a line or a whole verse of the hymn being sung, and sometimes asking that one section of the audience should sing

the verse alone. After a brief address by the writer,—his first gospel address in Russia—Mr. Fetler followed with a Scriptural exposition. He believes that only by the public proclamation of God's Word can the kingdom of Christ be strengthened and extended, and the people are willing to listen, not only to nightly addresses, but to sermon after sermon delivered in the same meeting; in fact, they never seem to tire of listening to the story of redeeming grace. The people seem even to lose the sense of need of food and sleep if only they can listen to gospel addresses. Frequently they will stay together for two or three hours, sometimes standing in a heated atmosphere all the time, so intense is their desire to listen to the Truth.

At the close of the meeting fifteen stepped forward in front of the platform to publicly show their desire for forgiveness of sin and an interest in the Savior. Even after the meeting was dismissed, inquirers remained till about 11 o'clock for conversation with the pastor.

On each of the Saturday evenings during our stay in St. Petersburg we witnessed a gathering of believers, and toward midnight, a late meeting of waifs and strays of the city. Both assemblies had their own peculiar interest. At the earlier gathering, in order to keep in check the outside public, who are anxious to press into every meeting, envelopes are distributed in an anteroom. Persons about to enter place a subscription in the envelop, thus aiding the work, and giving a substantial proof of their self-sacrificing love to the Savior. The intercessions, in these believers' gatherings, especially on behalf of the unconverted friends, were, perhaps, more

full of feeling than at any other meeting. After the believers' meeting on Saturday evening, it is the custom for workers to go out into the streets to privately and individually invite strangers into the late gathering. Processional marches are not allowed in Russia, a privilege reserved for the soldiers of the Czar. It is, therefore, necessary to advertise the late meetings by personal appeal. But very little urging is necessary. Altho the first Saturday evening was wet, yet the idlers from the streets came quickly crowding in, and by 11 o'clock the area of the building was well filled almost entirely by men. What a sight! It was as tho the lowest drinking saloons in the neighborhood and emptied their habitues into the hall. A choir of the workers took possession of the platform, and sang very sweetly; and before 12 o'clock a number of the wretched and sinful souls in the audience had sought, and, we believe, found, mercy through a crucified Savior.

Upon our first Sunday in St. Petersburg we were kept busy from 9.30 in the morning till 10.30 at night, with scarcely ten minutes of rest. The morning worship lasted from 10 to 12.30, followed by a church meeting from 12.30 to 2. The ordinary morning service, altho commencing with worship, was soon turned, as by the direct work of the Holy Spirit, into an evangelistic service. One of the most noteworthy sights we saw was the group of thirty inquirers, most of them tall, bearded men, standing out from the congregation before the platform, to testify to their desire to find salvation in Jesus Christ. The church meeting was noteworthy for the reception of new members, the dis-

cussion of a case or two of church discipline, and the election of delegates for the Baptist Conference in St. Petersburg, which is now a matter of history. In the afternoon we went to Pargolovo, where an active little body of believers hold services among themselves. Here a suitable plot of ground is offered upon which they may build a chapel in which to meet. We held a service this afternoon in the open air, and the attention was as eager and earnest as seen at the indoor meetings.

From there we went to Lesnoy, where a business man from St. Petersburg had turned his conservatory into a meeting-room. The brother who presides over the usual services is an intelligent Christian man, speaking several languages, and with much enthusiasm for the salvation of souls. The place was so crowded that not only was every seat occupied, but persons were standing all around the three walls not occupied by the platform. It was a glorious sight. Rich and poor met together. Seated within a few feet of each other were a man of the lowest type and a lady in rich attire. Many hands were held up at the close of the service in token of a desire to find Christ.

On Monday we left Mr. Fetler and went by night train to Moscow, where, on Tuesday evening, we found a large company assembled, who had been apprised of our visit. Their meeting-room is a mile and a half away from the center of the city and the entrance is dark and most forbidding, for persecution has prevented a more public and inviting location. The attention was intense, and the fearless decisions made for Christ made us jealous for favored lands ac-

customed to the preaching of the Word, where people are so backward in acknowledging the Savior. On the next evening the meeting was for believers alone, but, as in St. Petersburg, it was evident that a large number who were inquirers had pushed their way into the gathering of God's children. The requests for prayer sent up were very striking:

"Please pray for me,"

"Pray for a backslider,"

"For a persecuted Christian," etc.

The next day was one of the most notable days of my life. At the farewell meeting the Moscow Hall was crowded to excess. Even a window-sill adjacent to the platform was occupied; and the people stood in a crowd at the door. At the close of the service the writer asked those who had decided at the first meeting to accept Christ as their Savior to step out and shake hands. Many did so, and when an appeal was made to those now deciding to yield heart and life to the Savior many more came forward. That these results should follow the preached Word through an interpreter, shows clearly that hunger of the Russian people for the Word of Life and the power of God, given in answer to prayer, accompanying the preached Truth at the present time in Russia.

Friday evening we were again in St. Petersburg, and witnessed a large gathering in Vassily Island. At the close of an appeal from Mr. Fetler many showed their wish to find new life in Christ. Before the gathering separated one man, under deep conviction of sin, bowed to the ground in front of the platform with his forehead almost touching the floor, and among others who remained for con-

versation after the meeting was dismissed was a soldier in uniform.

On Sunday morning twenty came forward at the close of the ordinary service, conducted by the pastor, to seek the Savior. In the afternoon we had the privilege of addressing a Lettish audience, being interpreted by Mr. Fetler. Of course, the gathering appeared comparatively small after the crowded Russian audiences. But the attention was eager, and evidently a good work for God is being done by this little Church. In the evening there was packed into the hall one of the greatest crowds we had seen in Russia. The first address was given by a Baptist pastor from Siberia, the first-comer to the Conference. The writer followed with a short address; and then a third sermon was preached to the patient and still eager gathering by Mr. Fetler. The usual result followed, and a number responded to the appeal for immediate decision.

The last Monday of our visit to Russia we had the privilege of witnessing a baptismal service in Mr. Fetler's Hall. For three hours in the evening, from 8 to 11, the people

watched and listened as if eager that no movement in the service, or word spoken, should be lost. What made the packed attendance the more remarkable was that each one had paid for admission. In order to restrain the multitudes from coming a small charge of 10 kopeks ($2\frac{1}{2}d.$) is made for entrance to these baptismal services. The candidates were six—one man and five women—all drest in white. Then the Lord's Supper was celebrated.

Without personally witnessing this work of the Holy Spirit in Russia, no one can judge how great is the power of God there in the souls of His own people and in the hearts of the unconverted. The sympathetic intercession of the Church of God the wide world over may well be offered at this time, that men and means may be found to meet the spiritual hunger of this great nation. We trust that our readers will be imprest with the wide-open door for the extension of Christ's kingdom in Russia, and will give their prayers and, in some cases, their substance, in behalf of this work. No investment could be more worth while.

THE PROBLEM OF THE STUDENTS OF MANCHURIA

BY REV. F. W. S. O'NEILL, M. A., FAKUMEN, MANCHURIA

I. *Non-Christian*.—There are 50 educational institutions in Mukden alone, in which the total number of students is estimated to be 7,500. One law school has 700 pupils, and one of the three normal schools is preparing to accommodate 1,000. The outlook of this vast body of young men is less skeptical and materialistic than formerly. But while Japanese influence and modes of thought have

ready access to their minds, it is very different with Christianity. As an indication of the attitude of the Government toward our religion it may be noted that worship of the tablet of Confucius has recently been so strictly enforced, that it is almost impossible for any student to avoid the observance. Again, the text-books hitherto in use, issued by the Commercial Press of Shanghai, are being supplanted be-

cause their tone is more Christian than Confucian. By the beginning of 1913, the Government will have republished all text-books, embodying more completely than before the national spirit in ethics, history and religion.

In Manchuria there is absolutely no organized effort to bring Christian truth to bear on this vitally important class of young men. As our religion appears to them a foreign, anti-national product, it is extremely difficult for teachers or students to show sympathy with the Christian Church. With regard to Mukden, it was originally hoped by the founders of our Mission College that the Christian students would be able to do evangelistic work among the government students. This hope has failed. It was because of the attitude of the Government that two years ago the General Committee of the Y. M. C. A. was asked to undertake a task which, while of the first importance in our eyes, had become impracticable for the Church. No group of government students could come to our college to discuss Christianity. It is, therefore, essential to find a neutral meeting-ground.

The present Literary Chancellor of Mukden, tho a strong Confucianist, is warm in his admiration of the great work of the Y. M. C. A., as known to him in Tientsin. The Y. M. C. A. has been for fifteen years specializing with wonderful success on this very sphere and there are at present twenty-nine American university men, planted by this movement in the leading cities of China. As the opportunity is now so pressing, the authorities of the movement aim at increasing their staff of secretaries

threefold. The question very forcibly brought before the Conference of Manchuria by Mr. C. W. Harvey, Y. M. C. A. secretary for Tientsin, was whether the Scottish and Irish Missions could cooperate effectively with the Y. M. C. A., in placing a strong Student Christian center in Mukden. Their experience proves the policy of one man in a center to be suicidal. They are, therefore, seriously considering the plan of setting apart a secretary for student work in Mukden, provided the missions will also set apart one man, or preferably two. What is required, in the first instance, is an institution to devote itself to the welfare of the Chinese non-Christian students, especially on the Lord's day, for on the other six days of the week they are confined within their school and college compounds. But on the Lord's day they are free from all restraints, with evil results which need not be described. The proposed institution will be the sole moral attraction and influence for these young men in the capital.

There are, besides, in Mukden many nominally Christian graduates of colleges in other parts of China, now officially employed as teachers, postal and telegraph clerks and the like. Of these the larger proportion speak English. They are generally idle on Sundays. It may be taken for granted that the hold which the Church has lost over this class of men might be regained by Student Christian work.

In view of the conditional offer of the Y. M. C. A., to share the burden of this vitally important task, the councils of the Scottish and Irish Missions have sent unanimous appeals

to their Home Boards to set men apart for this special effort to win the youth of China, at the present critical period before it is too late.

II. *Christian*—In 1902 a Union College of Science and Arts was begun in Mukden by the two British Missions. There are now forty students in it, recruited from the twelve middle schools in different centers throughout Manchuria. Unsatisfactory native premises afforded temporary accommodation for the college until in 1910 a fine new building, erected just outside the outer city wall, in the Foreign Settlement in the West. The Chinese Government very generously made a free grant of about three and one-half acres of land for twenty years, with the option of purchase on easy terms at the end of the period of loan. The V. F. Church of Scotland and the Irish Presbyterian Church have agreed to provide the £4,000 required for the college building (which is really the dormitory block) and the houses of the foreign staff. The students themselves heartily carried out a holiday campaign for the raising of a fund to supply the college furniture.

On October 15, 1910, the new building was dedicated to the service of God before His Excellency, Hsi Liang, the Governor-General of Manchuria, The British Consul-General, the Rev. Dr. Sheffield, the veteran principal of the American Board College of Science and Arts at Tungchow, near Peking, and a large company of Chinese and foreigners, including two clergymen of the Church of England (S. P. G.). The Governor-General in the course of a friendly unassuming speech, said: "You ought to be thankful to the

churches of Ireland and Scotland for their goodness. The head of the college, Rev. D. T. Robertson, has done so much for you students you should surely be grateful." Mr. Willis, the British Consul-General, humorously explained how, before coming to China to commence his official career, twenty years ago, he had regarded Scottish Presbyterianism as synonymous with narrow-minded bigotry.

So successful has been the evangelistic policy hitherto pursued in Manchuria that now the membership of the Church is nearly 20,000. It may be thought by some a doubtful experiment to divert men and money, otherwise available for evangelism, to the furtherance of the cause of education, and that, too, of a comparatively small handful of students. To this doubt the unanimous answer of the Manchurian Mission would be, "We dare not delay a day longer in our tardy endeavor to educate our Christian youth in order to help to win the *mind* of China." If the sympathetic critic had listened, on the evening of that October 15, to a brilliant debate, managed entirely by the students, on the burning topic, "Ought China soon to have a Parliament?" and, still more, if he had accompanied those clever lads, each with his Bible, on the following morning and had stood beside them at the Park gate on the thronging road and heard them pleading with the attentive crowd of their fellow countrymen, as ambassadors of Christ, he could hardly have escaped the conviction that by means of such small handfuls of students as these, with minds alert and hearts on fire, God is planning to regenerate Manchuria. To-day is a day of opportunity in this land also.

CHRISTIAN WORK FOR CHINESE IN AMERICA

BY THE LATE MRS. STEPHEN BALDWIN

There have never been more than 250,000 Chinese at one time in the United States and now they have been reduced to about 85,000, scattered in various places throughout the East and West. It is estimated that about one-fifth are in California. The number is scarcely large enough to endanger American morals or liberties; those who come in at the East, not at the West, are our menace to-day. The different churches, in prominent places in the West, soon recognized the necessity of establishing, in Chinese centers, chapels and schools, and organized such, more or less efficient, according to means and workers. Gradually the work extended East, almost entirely through Sunday-schools. Christian women, with the leadership and aid of consecrated men, willing to deny themselves a Sabbath afternoon for this work, established Sunday-schools in many cities. Under the auspices of prominent churches—Presbyterian, Methodist, Baptist, Friends, Episcopalian and Congregationalist—these missions have made a history, the results of which can be fully known only in eternity.

We have space here for only a few illustrations of the results and some idea of numbers. There were many difficulties, especially in the language, teacher and scholar not understanding each other, but prayer was constantly offered for guidance. Chinese Bibles were obtained and used with the English, and this necessitated at first the one-pupil method. The teacher would count, in Chinese, the chapter she wished read, and point it out, verse by verse, repeating to the scholar, in English, and he would get

the meaning by reading in his Chinese Bible. One who has not had the experience can hardly realize the consecrated patience required, and it seemed to be largely the patience of Christian *women*, the patience which the loving mother gives to her child. The text-book was almost entirely the Bible, and the promise, "My word shall not return unto me void," was fulfilled over and over again; for those who came to learn English learned of the one God and His Son, who came to die for them. These Sunday-schools and night-schools, held in church-rooms, on prominent streets, or in halls open to the public, became places of social meeting, harmless entertainment and reading-rooms for the strangers. St. Bartholomew's Church, New York City, largely through Bishop Greer, opened rooms, especially as a home gathering-place for Chinese, a most beautiful and helpful work. The Chinese learned the difference between real Christians and those who posed as such, resenting the name of heathen hearts opened to the Word and the Truth. "God is love," once in the heart of a Chinese, makes him ready to bear, even unto death, rather than deny Christ, as has been the case so many times, in my knowledge, and which steadfastness gave to almost every Christian Church the modern martyr of North China in 1900.

The converts in the West became evangelists—they visited the mines, preached and distributed tracts, colporteurs went up and down California preaching the Word as did the disciples of old. Such saintly men as Sing Check, Sit Moon, Kam Lum and others, all converts of the Presbyterian

Mission, and in whose redemption Sunday-schools had a large part, journeyed long and wearily, on foot, sleeping anywhere they could find shelter, preaching as they went, by wayside, in lonely cabins, or as they worked over their rockers in mines. Fan Chang preached to crowded houses until God took him.

The primitive work, thus begun, gradually merged into organizations of night; day and Sunday-schools, systematic work among women and children, Senior and Junior Christian Endeavor Societies and Circles of King's Daughters. In the Presbyterian Mission alone, in San Francisco, Oakland and Los Angeles, there have been fourteen elders, nearly all of them converts of that one mission, and four ordained ministers, and one of whom, Rev. Huie Kin, has been for years the very successful pastor of the Chinese Mission of Fifth Avenue Presbyterian Church, now located on East Thirty-first Street, New York.

The Presbyterians have done especially fine work, altho left chiefly to self-support, the New York Mission alone having received aid from the Presbyterian Foreign Board, and the Presbytery of New York, while the Methodists have had appropriations, tho meager, from their Mission Board. Drs. Gibson and Masters, able men and cultured, and both former missionaries in China, were royally fitted for the work, which, under the Methodist Board, they conducted in San Francisco for sixteen years. Women have had a large part in work for the Chinese in all churches from the beginning, not only in the interesting and wonderful rescue work for Chinese women and children, but also

in the Sunday-schools. Many Chinese testify to their conversion because of the patience and faithful work of the consecrated woman who has, for years, given her time to them on Sunday. Next to filial piety, the Chinese honor learning, and, from childhood, they are taught to look up to the teacher with greatest respect. Ladies, from the single, just out of college, to the wife of the missionary, are honored teachers in the Methodist Church College of several hundred young men in Fuchau, South China, and in our great Peking University of 800 men, from the poor, middle, gentry and official classes. From the earliest days of missions until now we women missionaries have had Chinese men as teachers in our struggle with the difficult language, just reversing the situation in this country, and my own teacher, a degree man—first as teacher, then as aid in translation—came to be as a member of our family.

The Eastern churches—and alas! the missionary boards—have fallen far short of their opportunity and duty to the Chinese among us, and what the Father of these people, Our Father, will say to us as to our neglect in that day of reckoning I know not. The Presbyterians have supported the work in New York, and it has been wonderfully successful in its multi-form departments, in its schools, primary and higher, its Y. M. C. A., its Sunday services, its well-equipped chapel and its wide-open doors to all, from the homeless, to the Yale and Columbia students, who find a welcome from Pastor Huie and his charming and devoted wife.

This mission has grown, with its multiplied activities and delightful social center, from a Sunday-school, to

be a church, organized on December 18, 1910, by the Presbytery of New York into the first Chinese Church of New York City.

Other Chinese Missions in the East are chiefly Sunday-schools. Many have been the conversions, and those not converted return to their native land, carrying with them knowledge of God and His Son Jesus Christ, and are favorable to Christianity.

A totally ignorant Chinaman was incurably ill in a hospital in this city. One of the scholars, in a mission school, converted through his teacher, went to see him and took him a Chinese Testament—the sick man could read—and there, alone with God, a people of unknown tongue all around him in the ward, he read *the Book*, illuminated by his Heavenly Father, no other teacher. He drank in the Hok Ing (good tidings); he accepted it, as a starving child, unquestioning—it fitted his need, fed his famine-stricken soul. The sick Americans and others we please to call *our* race watched him with interest; no one could speak to him in his own language, but his Father and ours (are we brethren, then?) understood. In great and increasing weakness, he would get out of bed, and spend hours on his knees night and day. His companions looked on with awe and reverence, as they saw his face changing, a joy, a light was on it, until, as the end approached, it was fairly illuminated. Taught of God, saved by Christ, through the gift of a Testament, by a Christian countryman, who had been a pupil in a Sunday-school, with a consecrated woman as teacher, in this great city. Another lay on his death-bed in the little hospital we tried to establish here for

Chinese who were incurable, for whom there was no refuge. He had learned of Christ from a Christian woman; he knew he could not live, and his one desire was to tell of him to others, and this desire became a burning passion. One day another man, like himself, far gone with consumption, was brought in, and placed near his cot. He knew not of God, had never been to a Sunday-school, but had heard of them, and despised those who forsook their own faith to follow the foreigners. Then began a siege of telling and praying, the disciple plead night and day, to exhaustion, with the Lord, for the salvation of this soul, that must so soon pass out of life. Vain it seemed; the man, suffering greatly, did not even want to *hear*, but the Christian never gave up; it seemed he could not die until he had won still another jewel for his Lord's crown, and his faith was honored, for he was permitted to see the work done gloriously, and the new-born soul entered into rest, praising God with his last breath. Then the disciple said, "Lord, let now thy servant depart in peace," and these two were separated but a few hours.

Going back, these weary heart-aching years, over the cruel, wrong, uncounted, unnoted and unpunished crimes, I magnify the power of God's grace, human endurance, and Christian forgiveness that there is a return of any per cent. But, thank God! He has failed not to recognize and bless the loving efforts of His own; and while He alone can tabulate the full results of the untiring seed-sowing of faithful men and women, chiefly in Sunday-schools, yet we do know enough of results that are cumulative and will go on to all eternity.

A REVIVAL AMONG THE NORWAY FISHERMEN

BY REV. ANTON TARANGER

Over fifty years ago (in 1858) a fisherman was on the way to Finmarken. There was, at that time, a gracious revival in Tromsö through the labors of Lammers, a converted minister in the State Church. Some of the converts went from Tromsö to Mehavn, one of the fishing-camps in West Finmarken, and held a prayer-meeting on the top of a hill.

One young convert who was very earnest in praying and exhorting his comrades to accept Christ was on the way farther north when his boat capsized. With two others he came to the surface and clung to the boat; but while his companions were rescued, the converted man was drowned. When they saw him last, he was pointing his hand up toward heaven as if to say, "Meet me there." Fifty years later I baptized one of those men, and the fishermen's prayers offered on that hilltop were answered last winter. Mehavn is now a large camp where thousands of fishermen gather every spring. Svend Foyen, the great whaler of Norway, many years ago built a meeting-house at Mehavn and last spring pastor Oscar Nelson, of the Baptist Church, Tromsö, rented the house for a month at Easter time. He held meetings every day and twice on Sundays. The interest increased, and soon from 500 to 700 men gathered every night, the Spirit was poured out upon them and a great revival began in which about 200 strong men confess their faith in Christ.

There were many remarkable conversions. One young man, the first convert on a boat, implored his comrades not to mock him because he had given his heart to Christ. He prayed

for them, and the next day all six were saved. The converted men went from boat to boat and held prayer-meetings. One evening an after-meeting was held in a cafe in which fifteen stout-hearted men knelt down and cried for mercy.

A fiddler tried to get up a dance twice during Easter week, but was unable to do so because every one went to the meetings.

One of the merchants told Pastor Nelson that he usually had sold about two hundred packs of playing-cards during the holidays, but last spring he only sold two. At a meeting the new converts prayed and gave their testimonies that melted the stoniest hearts. One old man who found peace cried out: "Now I know why the Lord spared my life in the storm in the Arctic Ocean when we drifted about for two days. It was that I might come here and be saved."

The results of these meetings have been good and lasting. The converts carried the fire with them to their homes, and so it has spread far and wide. Pastor Nelson has received calls to come and visit people in out-of-the-way places where no Baptist work has been done. The people are inquiring for the ways of the Lord, and are becoming desirous of knowing the truth as it is in Jesus Christ. Traditions and ceremonies do not satisfy them any longer.

More men and money are needed in order to carry on a regular work among the fishermen both in Lofaten and Finmarken. The Baptists have no meeting-houses at the camps, and the state church's houses are closed to other than state preachers.

DING, THE APOSTLE OF SHANTUNG

BY REV. CHARLES ERNEST SCOTT, TSINGTAU SHANTUNG, CHINA

Ding Lee May was born and lived in a village of our field until he entered the Mission College. He is of the third generation of Christians, who have made their clan-village famed throughout the province of Shantung for early building their own brick church and calling their own native pastor. Ding loved Christ from his youth, and early decided to enter the ministry. He became a member of one of the first theological classes that, before the establishment of our Union Theological Seminary, had no certain abiding-place; but, like the pupils of the peripatetic Greek philosophers, wandered wherever their changing teachers were to be found.

At twenty-eight years of age Ding became a pastor—the dreadful Boxer year but the storm had not yet burst. One day he found himself in the yard of the magistrate's yamen at the mercy of that official's henchmen. Skilfully they dealt out their doses of torture to him. Heavy bludgeons beat his flesh to jelly; long, flat, saw-edged bamboo staves hissed through the air. At the 500 count, when the victim had passed the writhing and groaning stage, and death was imminent, the obstinate follower of Jesus—"devil of the second degree," the missionary alone being of "the first"—was remanded to prison, a hole so foul and loathsome that Americans can imagine such a place. With returning consciousness Ding like Paul in prison, preached the love of Christ to fellow sufferers.

A few days later the process of torture was to be completed. But God had foreordained to save this young "witness-bearer" for a larger useful-

ness. Many Christians were praying for him, and the Lord had made a way of escape. Not far from Tsingtau is an ancient city, to whose magistrate, in those troubled days, a German officer thought best to pay his respects. It was "market day," and the city was packed with a crowd, sullen and in dangerous mood. When the officer essayed to enter the massive portal piercing the walls—silent, but teeming with hostile men—the gates were shut and barred in his face. With a sarcastic play on the words of Savonarola to Lorenzo II Magnifico, he muttered fiercely: "You shall come, but I shall stay!" Then, to his soldiers, "Fetch me that magistrate!"

First, however, the soldiers fetched dynamite and disgraced the city beyond measure by blowing up the gate and tower. Then, to show their contempt for Boxers and Boxer-sympathizing cities, a handful of these Germans chose to enter the city, not through the big jagged hole they had made, but to scale those grim, sheer walls. In the face of the amazed onlookers, using long poles from a nearby dyer's shop, with wonderful ability and close team work, and clinging to each other and the cracks like Bedouin guides to the stones of the pyramids, they mounted to the top. They jammed and fought their way to the Yamen, seized the disguised and crest-fallen magistrate, and dragged him out to the officer, who received him on horseback—another bitter humiliation. As the wretched official knocked his head on the ground, the officer thundered, "Next time a gentleman wants to call on you, don't forget!" From that day forth no magistrate

within reach of German rifles in Eastern Shantung had much taste for torturing native Christian leaders.

Since then Ding has been pastor of a local, self-supporting church in Tsingtau, and of a group of self-supporting churches in another part of our field. Last year at the Presbytery meeting he was, by common consent, released from the pastorate to enter upon an evangelistic career, which is God's manifest leading for him.

Already the Holy Spirit has used Pastor Ding in a remarkable manner. This spring he went to Weihsien, where is located our great Union Christian College. Report had it that for several years no student had decided for the ministry. Even more discouraging—that the influx of the sons of rich heathen, seeking English for money-making purposes had quite wet-blanketed the religious life of the institution, God so planned it that the foreign missionary pastors were away in the country. Pastor Ding went quietly to work. Soon students were praying in little groups all over the campus. One by one men smitten of the Holy Spirit began to volunteer for the Christian ministry. As the numbers rolled up, apprehension was manifested by some of the college authorities. But Pastor Ding smilingly assured them that none need fear to see God glorified. In a few days 116 men, the flower of the classes, including a young and gifted Chinese professor, had renounced their earthly ambitions and decided for the ministry. When asked as to his methods, Pastor Ding simply replied, "I have no method but prayer!"

From Weihsien he went to Tsingchou fu, the center of the Union Theo-

logical Seminary and training schools. Here, not only were the students stirred to extraordinary preaching and heretofore undreamed-of witness-bearing; not only were the older believers, men and women, from the city and surrounding country, roused to renew their grip on the blest God, but a great company of unbelievers—some 300, even including officials of that proud, old city of the Ming dynasty—became new creatures in Christ.

In every place visited, whether the great centers or small villages, the Christians have been mightily moved to newness of life during his process of the province. "Judgment must begin at the house of God." A quickening among the chosen, he believes, is the prelude of the heathen turning to the Lord on a vast scale, as in Korea. At I Chou Fu, under Pastor Ding's leadership, 1,398 inquirers are enrolled among them, members of a wealthy and haughty gentry.

"God chose the weak things of the world that He might put to shame the things that are strong." In this particular case, the "weak thing" that the Lord used to mark the turning-point in Pastor Ding's career, and seal him in a sublime faith, was a humble "Women's Bible School," begun on faith, without any money, by Miss Vaughan, Pastor Ding and Elder Tsiao. Burdened with a realization of the unspeakable wretchedness and the appalling lack of provision for giving the married Chinese women even a reading knowledge of the Bible, this consecrated trio opened the only Bible school for married Chinese women that is financed and operated by the Chinese Christians. At first, unbelieving workers scoffed at the idea and tried to laugh it down. But Pastor

Ding and his prayer supporters persevered. The school has prospered from its inception, and last winter graduated its first class of three capable wives, who creditably completed the three years' course, and at last this station has trained efficient Bible women—all without a cent of expense to the mission.

It can now hardly be said of Pastor Ding that he is "a prophet without honor in his own country." The story of his life has been carried to foreign lands. In the spring of 1907 he was a delegate to the World's Christian Student Federation Conference at Tokyo. Later in that year he was one of the secretaries for the Pan-China Presbyterian Union which met at Shanghai, and an honored guest at the Centenary Conference. During the fall, the federation of seven different missions in Shantung, assembled at Tsinanfu, the capital, elected him their president. In 1909 he was a delegate to the National Christian Endeavor Convention at Nanking, where he proved to be one of the most helpful speakers.

Altho he was made pastor-at-large for Shantung, a province with some forty million people—one-half the population of United States—he

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A letter just received from Pastor Ding reports that in one section where he went in Manchuria, in the vicinity of Liao Yang, 200 men decided for Christ; in hard-hearted, Christian-persecuting Pao Ting Fu, capital of Chile province, 470 decided; at Peking University, 300 students received that great blessing; at Tung Chon Union College, 110. At both institutions many of these students decided to give themselves wholly to God in the ministry, renouncing their ambitions of high salaries in government employ. At the medical school, Tungchou, 22 students decided to be "not merely healers of the body, but physicians of the soul to every reachable person." "In all places visited," the letter runs, "a great number of men repented with no ordinary repentance."

MISSIONARY BRIEFS

The Founder of Christianity urged His people to pray for a particular object. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest." Oh! isn't it strange, that the only special subject of prayer that He named, as far as I can recollect, at least, is so seldom heard in our pulpits?—J. A. BROADUS.

The goal of human history is the

redemption of the world. If the field of Christ and the field of the Church is the world, so the field of every man with the love of God in his heart is the world.—J. CAMPBELL WHITE.

If believers should sit down in ease and appropriate all spiritual blessings to themselves and their own friends immediately around them, must they not be condemned as guilty of a dishonest attempt to embezzle the treasures of His grace?—ALEXANDER DUFF.

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AN INVESTMENT WORTH CONSIDERING

BLANCHE WILSON STEAD

Kermanshah is a city of some 45,000 inhabitants situated on the caravan road from Bagdad to all parts of Persia. Its importance as a commercial center is attested by the fact that Great Britain, Russia and Turkey maintain consulates, the Imperial Bank a branch, the Russian Bank an agent and the Government a custom-house there.

It is probably the most cosmopolitan city in Persia. Persians, Turks, Arabs, Jews, Chaldeans, Armenians, Kurds and Loors meet in the bazaars. Suni and Shiah Moslems are about equally divided, and are mixed with all sorts of unorthodox sects. The Bahai movement has made vast inroads among both Mohammedans and Jews. The introduction of Christianity is finding comparatively little opposition except from a few fanatics seeking notoriety.

Many of the villages in the neighborhood of Kermanshah are made up largely of unorthodox sects, such as the Ali Illahis, Danvidis, Mosairis and such, who do not practise the precepts of the Koran and are not bound by the formalities of the Moslem worship. Most of these profess to believe that there is good in all religions, and are therefore willing to give the Gospel a hearing. Here, then, is an open door, an entering wedge, a breach in that solid wall of Mohammedanism that for all these centuries has frightened the Church and smothered her faith in the possibility of "the evangelization of the world in this generation."

Kermanshah is situated just between the two great tribal nations, the Kurds and Loors, both of which are free mountain peoples, made up

of many tribes and maintaining a semi-independent tribal government. Many of the tribes live largely by robbery and blackmail, and by keeping large flocks of sheep and goats, which they take to the mountains in summer and to the Arabian plains in winter. Tho freebooters and uncivilized, they make the most substantial sort of Christians when the Word takes hold of them. No one is working for these people, and Kermanshah is the most convenient point from which to make an attack upon them. Kermanshah is the converging point of the roads leading from all over Persia, Eastern Turkey, the Caucasus, Southern Russia, Chinese Turkestan, Afghanistan and Beluchistan to the great Shiah Moslem shrine at Kerbella, where the Imam Husein is buried. A constant stream of pilgrims, aggregating tens of thousands every year passing through the city, find a night's lodging in the caravansaries. Not only here can they be touched by a mission having headquarters in Kermanshah, but native agents can be maintained in six or more villages within easy reach of the city through which they must pass. There never was a greater opportunity than right here.

It is in this strategic center that the Presbyterian Board of Foreign Missions proposes opening a new station. Churches especially interested in the two missionaries who have been exploiting the place for the last two years have increased their gifts sufficiently to provide for the current expenses of the new station, but for the purpose of putting in necessary buildings the sum of \$4,000 is needed at once.

A SURVEY OF MISSIONS IN CHINA 1907-1910*

BY REV. ARTHUR H. SMITH, D.D.

If any "Old China hand" had been told beforehand that the Emperor and the Empress-Dowager would die within twenty-four hours of each other, yet that the succession would be quietly arranged with no suggestion of outward discontent, he would have smiled a knowing smile and would have outlined a much more probable line of events, but he would have been quite astray. It is no novelty in China to have long minorities in the palace, and the past hundred years has had fully its share. Yet in this instance the selection both of a new Emperor and a Regent seemed so clearly the best possible that after it became obvious that there was to be no uprising or popular clamor, we seemed indeed to be entering upon a lagoon of peace, such as China had not known for more than a century. A year and a half of the rule of the Prince Regent, however, made it obvious that far too much had been expected from his good intentions, and that his qualifications for the difficult task laid upon him were extremely inadequate. The sudden and curt dismissal of Yuan Shih-k'ai opened a new window into the central machinery of the Chinese Government and made it plain that personal considerations overtop the interests of the state, as has so often altho by no means uniformly been the case through the long course of Chinese history. Before the year closed the abrupt ejection of the capable Manchu Governor-General, Tuan Fang, furnished another significant object-lesson of the inherent weakness of China. At a time when the empire needs the services in some capacity of every able man available, not merely these two but many others of less importance are shelved, not because they are not needed, but because they are not wanted.

The death of the aged and highly-honored Chang Chih-tung removed from the stage a conspicuous figure to whom it is probably impossible for foreigners to do justice. From one

point of view he was a liberal and an enlightened statesman who had served as a rudder to the junk of state for many decades. From another he was a venerable fossil partly but quite superficially covered with thin precipitates of "modernism," and these were always at inconvenient times scaling off and showing the interesting figure of a Confucian doctrinaire with "his feet in the Sung dynasty and his head in the clouds." If China had the supply of able men which might be expected, the loss of Chang Chih-tung might not have been felt, but as it is he removed one of the not too numerous balance-wheels from the state machinery. . . .

The Constitutional Government

The opening decade of the twentieth century has been marked in China by one of the most singular phenomena in history—the relatively rapid rise to self-consciousness and to world-consciousness of the Chinese people as a whole. It has long been recognized that the Chinese have always been in many of their social habits essentially democratic; the theoretically absolute rule resting (theoretically) upon popular approbation. But this approbation has always been comparatively inarticulate. What were the real motives that led the late Grand Dowager-Empress to give her cordial approval to the introduction of a "Constitution" in China we have no means of knowing, but whatever they may have been the step was one of far-reaching importance, certainly for China and perhaps for the world. It is evident that but a microscopic fraction of the people of China have any idea at all what is connoted by the word "constitution" now so incessantly on the lips of talkers and the pens of writers, but they look forward to its introduction as the opening of a golden era, instead of an embarkation on "the storm-tossed sea of liberty." By what processes are these innumerable mil-

*Condensed from the China Mission Year Book, Shanghai.

lions to learn the meaning of that mighty and mystic term, to distinguish between liberty and license, to be schooled in that self-restraint which involves cooperation, the subordination of the present to the future, and especially that of the individual to the community?

The provincial assemblies which met on the 14th of last October constituted the initial step in this great experiment, which is of interest and of more or less importance to all China's contemporaries. Those who had the opportunity of witnessing this beginning were struck with the dignity and the poise of the newly chosen delegates, imperfectly informed as they were of the ends in view, of the means by which they were to be obtained, and of the methods of governing the bristling obstacles which already begin to appear. It seems certain that as soon as they find themselves, these assemblies will begin to inquire why the people are so heavily taxed, and what becomes of the vast sums which are now so lightly wrested from them. The next step will be an impeachment of the inordinately large number of thoroughly inefficient officials against whom there has hitherto been practically no redress. When that day comes district magistrates will be obliged to give prompt attention to suits-at-law, to decide with some measure of fairness, and the rudiments of a writ of *habeas corpus* act will emerge, preventing the indiscriminate detention of both guilty and innocent for months and years until all track of the original case has been lost to the public. Whether the reformed code of Chinese law which is promised at an early day is to take cognizance of matters like these, no one seems able as yet to say with certainty, but whether it does or does not, the old tyrannies and disregard of individual right are doomed.

Among the exhibitions of the new spirit in China is the frequent outcry against Chinese officials who have rendered themselves unpopular, especially by "truckling to foreigners,"

and the resolution to prevent them from returning to the towns, the cities, and the provinces where they were born, but which they have disgraced in the estimation of their fellows. Liable to abuse as this sentiment no doubt is, it yet shows a wholesome interest in the general welfare hitherto quite unknown.

Government Problems

There has been an agelong struggle in China between the right of the Central Government to govern and the right of the various provinces to govern themselves. There is no question that certain provinces—notably Hunan—stand upon special footing, due in part to their history, which has led to certain prescriptive privileges and immunities, and in part to the temper of their people. Discrimination of this sort is thoroughly consonant with the Chinese theory and practise of government. But when the provinces omit or even refuse to remit taxes to the court, when the gentry take upon themselves to decide what loans shall or shall not be made by the Government, and when they insist upon the right to build their own railways, as well as to manage them when built, we seem to have our modern civilization confronted with the feudalism which preceded the Emperor Ch'in Shih-huang.

From the point of view of science, of political economy and of sound finance there can be no question as to how the struggle must end, but the pitiful weakness of the Government in Peking tends to yield on vital points and to temporize where a prompt and definite assertion of ultimate authority would appear imperative. What will happen when the national parliament so greatly thirsted after really meets can not be foreseen, but sooner or later a process of disillusionment must be looked for. Then may perhaps occur the fulfillment of a prophecy of one of the *Taotais* who accompanied H. E. Tuan Fang around the world five years since: "No nation ever yet got its liberties without shedding much

blood, and China will be no exception." In the meantime popular pressure everywhere curtails and eventually extinguishes all foreign "concessions" which can be secured. By this kind of combined pressure the Peking Syndicate was bought off from Shansi, and the capable official who engineered the negotiations was the most popular man of the day, and is now the efficient governor of that province. The general unrest throughout China during the past year has been greatly stimulated by the widespread report (from some unknown source) that China is again on the point of being "carved up like a melon." The repeated attempts on the life of the Prince Regent show that the evil spirit which entered China in a foreign guise just before the Constitutional Commission left Peking late in 1905 is still an unwelcome and sinister guest in the Chinese Empire, whose departure may perhaps be long delayed.

The military riots of the last winter were a grave symptom that the best-trained troops may not improbably prove a source of fatal weakness in the hour of direst need. It is not the army, but the spirit behind the army that counts, and this remains more or less of an enigma. The recent explosion at the capital of Hunan is an impressive demonstration how thin is the shell which separates us from volcanic fires which for aught that we know rage widely, but until this ominous occurrence has been thoroughly investigated it is vain to dogmatize it. An exception to the constitutional weakness of the Central Government appears to exist in its firmness in dealing with the spectacular and peripatetic divinity known as the Dalai Lama, who was enticed to Peking, flattered (and snubbed) while there, ostentatiously honored, sent on his way, reproved, exhorted, and suddenly degraded. China seems bent upon making herself felt in Tibet as never before, but in this as in all Chinese affairs "prophecy is a lost art." But there is evidently a great and a grow-

ing respect for militarism as an essential condition of the security of China, a change in sentiment so great as to be itself a revolution. . . .

The body known as the Censorate, which has served an important function in China in calling attention to flagrant wrongs in high places, but which has at times—if not invariably—been regarded as a kind of authorized blackmail department of the government, has recently displayed remarkable activity, but few know what the phenomena really connote. The tenure of office seems to grow shorter, and a governor or governor-general is often hardly seated before he is transferred elsewhere. There is no continuity either of personnel or of plan; each incumbent adjusting his acts to his own ideas and ideals. The people are so accustomed to this shuffling that it causes no surprise, but the aggregate effect is an almost universal paralysis of anything like real progress. . . .

The Railways and Waterways

That the railways, such as the Peking-Hankow line, taken over from the Belgians, are grossly mismanaged, is to be assumed, but this is part of the general scheme of things, and *may* be righted in the coming Celestial millennium. But even so railways are a source of unimagined and hitherto unimaginable wealth. Their economic effects are as yet but dimly discernible as relates to the country as a whole, not having been as yet studied intelligently. It is reported in Russian journals that the Trans-Siberian line, which was to have been the means for the subjugation by Russia of Manchuria, is maintained at vast expense by that empire, with the result that perhaps half a million of Chinese are annually poured into the Hei-lung-chiang province, the total emigration being said to be already between three and four millions.

Extensive parts of China are greatly overpopulated, notably the ancient province of Shantung, whose people might advantageously be transplanted

to the great regions now opened up beyond the Great Wall. A constant stream of trekking of this sort is indeed kept up, but it should be assisted by the provincial and the general governments, and should be conducted regularly and permanently. For this the high officials tell us no funds are forthcoming (tho they appear to be found for numerous objects of far less importance), but the real difficulty is lack of statesmanship and initiative and an indifference to the condition of the people. The ravages of the great famine of thirty-two years ago have been fully made up; nothing but emigration can, from the economic point of view, save Shantung, but so far as we know no Chinese official has even considered the matter.

Coincident with the extension of the railway system of China, her waterways of great antiquity and of priceless value, are going to ruin. The lower reaches of the Peiho, on which Tientsin is built, have been straightened and dredged by successful skill, but all this is the work of foreigners. the Paotingfu River, the Hsiahsiho, the Hunho, are all absolutely neglected and a source of peril to the whole country about, when they might be deepened and regulated so as to be a perennial blessing. The Peiho, which a decade ago bore the tribute-rice to the capital, is now either dried up or in its old habitat (having run off somewhere in default of anything to do), or it is a raging torrent inundating whole countries. A year ago hundreds of boatmen were stranded at Tungchou unable to get anywhere. Yet this is within an hour's ride of the Imperial Palace! The Grand Canal, throughout a large part of its northern course, is a vulnerable and a melancholy ruin. In northern Kiangsu the choking of its channels for drainage to the sea directly caused the floods which ended in the terrible famine of 1906-7. Yet nothing is anywhere undertaken, or if work is begun, it is isolated, sporadic, and fruitless. According to the best foreign opinion it can be but a matter of

a decade more or less before the ancient foe of China (which might be converted into its staunch friend)—the Yellow River—will once more break away by reason of the silting up of its bed, and we shall have a repetition of the scenes of 1887-88, with wails about the will of heaven and the helplessness of man against fate. . . .

Opium Traffic and Social Reform

Nothing has so showed the temper of the new China as her treatment of the opium reform, to which a few sentences must be devoted. It is important to remember that the avowed object is to "make China strong." Five years ago it was something of a risk to assume that the Chinese Government was in earnest. This is now everywhere admitted by those whose opinion is of any value. The great opium conference in Shanghai in 1909 may be said to have focused the sentiment of the world against this deadly drug, and seems to have been the means of a slow but definite change of view among the journals of the Far East, many of which had maintained an attitude of invincible skepticism as to the real intentions of China. She has proved ready to sacrifice between one hundred and one hundred and fifty million taels of revenue, which is the highest proof of her intentions. That the poppy plant is no longer grown in several of the provinces which most largely produced it, seems to be matter of trustworthy testimony. That many opium-smokers have been induced to leave off smoking, and that some have died in the attempt, is also well known. The drug has enormously increased in price, and it can no longer be afforded by the poor. Great quantities of morphia have found their way into China, a substitute much worse than the original. Against this it is difficult effectively to guard.

None of these facts, nor all of them combined, prove that China has given up opium, or that she will do so. That is a matter which of necessity must require at least another decade or two

after all growth or visible importation ceases. China is full of buried opium totally beyond the reach of assessors or inquisitors, sufficient to furnish a moderate supply for a long time to come. There may, for aught that appears, be a steady leakage from Persia, etc., through Central Asia. And in any case the problem is so vast that it can no more be undertaken offhand and achieved like the building of the Great Wall under the Ch'in Emperor than can any other reform which is as much a moral as an economic question. That China will be successful in the end we have faith to believe, but it is a distant goal and will require strong and steady efforts. When we remember that the Chinese were once a nation of heavy drinkers, and completely threw off that vice, we can see the moral stamina funded in the Chinese people. To all friends of China it is (or ought to be) a matter of regret that just as the country is struggling to free itself from the Opium Laocoon, a great syndicate should appear upon the scene flooding every province with its insidious (and often hideous) posters, striving to fix upon the Chinese the cigaret habit.

The general introduction of foreign liquors also can not prove other than an injury to the physical constitution of the Chinese and the morale of China. . . .

Rumors regarding numerous social reforms which are supposed to be just below the dip of the horizon continue to abound, and some of them may be not far off. Among them are the abolition of the eunuch system, the discontinuance of girl slavery, permission for the removal of the queue, and the like. The Occidental bow has been recognized as a useful compromise between the varying Chinese and Manchu salutations in Peking. Handshaking between Chinese and foreigners has made great advance, and the increasing opportunities of meeting gentry and officials afford numerous valuable opportunities for mutual adjustments.

National Education

It is greatly to be regretted that one is unable to detect any signs of improvement in the administration of the national system of education. As a whole, it appears to be unsystematized, uncoordinated, expensive, and inefficient. In the eighteen provinces there are thought to be about 350 foreigners employed in Chinese schools, of whom perhaps six-sevenths are Japanese. There is, as there has been from the outset, a great dearth of competent teachers, and especially of those trained for their work and interested in it. The adoption of the Western Sunday as a school holiday, so widely hailed as a bright sign of promise, has probably proved an almost unmixed evil in periodically removing pupils from all restraint at an age and under conditions requiring very different treatment.

The Shansi Provincial College, under the care of Dr. Timothy Richard, stands in a class by itself, but at the impending expiration of the ten-year period no one can predict under what influences it may fall. Exceptional likewise is the Tientsin University, founded by Dr. Tenney, which has a large foreign staff. The Provincial College at Paotingfu has been for more than a year and a half under the presidency of Mr. Fei Chi'i-hao, a Christian graduate of Oberlin and of Yale. Dr. Ferguson, of Shanghai, has well pointed out one of the fatal weaknesses of government institutions in China in their divided control. "Every school is in the hands of four sets of managers: the Board of Education, which may include the central board and a local board, the directors of the special school, the faculty, and the students. The latter by playing off against one or both of the other two, are in almost every case able to decide the policy of the school, and are almost always able to procure the dismissal of a teacher, foreign or native, to whom they may have taken a dislike. Such schools may hardly be said to pursue an enlightened and continuous policy for two consecutive years."

Compulsory education which the government has announced as a policy for both boys and girls, remains, and seems likely long to remain an unmeaning phrase.

In the Chihli province, where education is held to be most advanced, primary schools seem, outside of large centers, to be either altogether nonexistent, or else simply of the old type, but with less coherency and with a laxer discipline. Like all other boards, the Board of Education issues with intermittent sequence a bewildering number of "Regulations"; among them some prescribing modest and inexpensive dress for girls and (so it is reported) unbound feet. The anti-foot-binding enterprise, which seems stationary, is probably quietly making some headway, and altho the aggregate number thus far affected is certainly a fraction too insignificant to be taken into numerical account, the movement is well established, and appears to be thus far the only Western reform thoroughly naturalized in China.

The number of Chinese students in Japan has greatly lessened, while the quality has decidedly improved. Perhaps the most expensive "educational system" of modern times is that by which young Manchu princes (and other youth) are constantly sent abroad with a large suite to "study" this and that, returning from their junketing tours with a well established zest for more education of the same description. Mention should be made of the evolution under our very eyes, of a new Chinese language, largely "made in Japan," the acquirement of which is essential to any one wishing to keep in touch with the new China. The publication two years ago in Shanghai of an English-Chinese dictionary in two huge volumes, was in itself an important educational event. A Bureau of Terminology (Ming-tz'u-kuan) has been opened in the Board of Education, to which Dr. Yen Fu, perhaps the most competent scholar in China, was called.

Changes in Peking

The city of Peking is rapidly becoming transformed into a strange blend of the East and the West acceptable to neither. Hundreds of new buildings have been put up; many of them covered with inartistic roofs of galvanized iron, representing the provision for public offices of all sorts, schools and colleges, etc. The streets of the city are all macadamized, but the work is so ill done that half of them are at any given date entirely out of repair, altho an imperial funeral has an ameliorating effect. The opening of the Peking Waterworks is an obvious and an important improvement. No reform in China comes so near to the interests and so appeals to the sympathies of foreigners as that of the postal department. In 1906, 113 million articles were handled, which increased to 168 millions in 1907, to 252 millions in 1908, and to 306 millions in 1909; while the parcels rose from 1,363,000 in 1906, to 3,280,000 in 1909. China is now fairly well covered with offices and agencies, but the old expensive and useless courier service still holds on, and China is not yet ready to join the Postal Union.

Protestant Missions

It will probably be more clearly recognized in future years than it now is that the Continental-Conference marked the close of one stage of Protestant missions in China and the definite opening of another, of which the keynotes are efficiency and cooperation. These high ideals can not be suddenly achieved, but it is much that, now more than ever before, they are regarded as ends in view. The Evangelistic Committee of the Conference was naturally merged into an Evangelistic Association whose meetings and publications serve the useful purpose of comparing methods, promoting effectiveness, and of directing attention to the fact that, to whatever extent other forms of activity may be wisely and successfully prosecuted, the ultimate purpose is, and ought to be, evangelistic.

The Executive Committee of the Conference Education Committee (after long and unavoidable delay in reorganization) got into touch with the Board of Education in Peking with a view to opening the way for adjusting the curricula of mission schools to that of government schools. It was the opinion of the vice-president of the board, however, that the curricula of the government schools are not yet sufficiently fixed to make this assimilation desirable. This intelligent and friendly official (Mr. Yen Hsiu) himself soon after left the board, and further progress is for the present blocked. . . .

Cooperation and Union

A still more strongly marked trend is toward the federation of different branches of the same general church order. It must be the task of the future to coordinate these centripetal and centrifugal tendencies into a common system. In this connection may be mentioned the greatly increased interest on the part of the leading home boards in the actual working of their missions abroad. Never before were there so many deputations of inspection, investigation, and reorganization as now, never such careful and intelligent inquiry into the causes of past failures and diagnosis of symptoms of present weakness. Instances of educational and other union are becoming so numerous that few can keep track of them all. Both in division of the field and in practical educational cooperation West China seems to be far in advance of anything elsewhere to be found, and distant Szch'uan literally leads the empire. Western scholars and philanthropists have canvassed many schemes offering help to China in educational and other lines, but as yet, most of them being in the chrysalis stage and not having yet done either good or evil, are scarcely subjects for more than an expression of sympathetic interest.

The Laymen's Missionary Movement in America has for the first time

aroused large numbers of business men in the various branches of the Church to a sense of responsibility for work both at home and abroad.

The surprising financial results have at times been accompanied and followed by wonderful spiritual awakening. The great bequests of Mr. Kennedy have set a new pace for Christian liberality and statesmanship. As yet the increase in the number of new workers is wholly out of proportion to the actual and promised expansion of resources, but this will not last. Single missions, notably the Canadian Methodist and the Canadian Presbyterian, have received large accessions, while the China Inland Mission continues to hold its leading position. Several numerically small missions have just entered upon work in China, and there has been an unusual number of those who are classed as "unconnected."

The most important feature of the triennium has unquestionably been the great religious awakening in the churches and schools in many provinces wholly unrelated to one another. The rise of a class of Christian workers expert in the Scriptures and filled with the Spirit of God, is the highest hope and the best prophesy of the Christian church in China. The decision of large numbers of young men in different colleges to revise and to reverse their ambitious life-plans and to give themselves to aggressive Christian work for their own people is the most encouraging sign of promise since the steadfastness of so many Christians in the midst of the bitter trials of the Boxer period. In so vast an empire as that of China perhaps no one is competent to summarize the conditions and the phenomena of the complex church life; certainly not the writer of these notes. There is, on the one hand, general testimony that the opportunities of reaching the people were never so good, and that audiences were never so easily attracted and held. On the other hand, the anti-foreign wave which has submerged China has frequently excited

vigorous and united opposition and persecution, reminding one of pre-Boxer times.

The Chinese Church

In some instances the Chinese church seems to be taking the lead in aggressive work in a gratifying way, but everywhere workers are too few and the number of ordained Chinese pastors is pitifully small. Self-support is apparently making progress, tho at a far slower rate than could be desired or perhaps expected. The universal political unrest, aggravated by timely and untimely comets, can only be unfavorable to the best church life and growth. The movement for an "independent native church" while in evidence in a few large centers does not seem as yet to have made notable headway. The religious as well as social awakening among some of the native tribes in southwestern China may be considered as one of the most interesting phenomena of the time, deserving careful study, for the effects are likely to be of great importance.

Literature and Bible Distribution

Each of the three Bible Societies reports unprecedented sales. The American Bible Society has recently been the recipient of large gifts ensuring important expansion. Revision of the former translations of the Old Testament into the classical and the Mandarin languages has made deliberate but steady progress. An excellent concordance of the revised Mandarin version has enriched the library for Bible study. In the matter of unifying Christian periodical literature the advice of the conference has been by no means followed, but the circulation of the most important journals has been materially increased. The Tract Societies, aided by the indispensable grants from home lands, have been diligently at work, and the combined product is larger and probably better than ever before, leaving no doubt large room for improvement. The Christian Literature Society has occupied new quarters much needed and long awaited. Its publications

have perhaps done more to influence the educated mind of China in favor of Christianity than any other agency. It may be safely said that there is a large and growing class of China's scholars who are intellectually convinced that China has some pressing needs, such as a new navy, a new religion, etc., and they are inquiring with interest which type is in each case the best. This is an immense advance upon the old days of ignorant insolence, or studied contempt. . . .

The expansion of the Y. M. C. A., since the conference has been phenomenal. It rapidly outgrows all its appliances, and is wonderfully successful in eliciting sympathetic aid from sources never before available for Christian purposes. The work under its auspices for students in Japan is one of the finest and most fruitful examples of what Dr. Young J. Allen was wont to term "organic work for China."

One Hundred Years of Missions

It is now 103 years since a solitary Englishman landed at Canton filled with faith and fired with zeal for the task of imparting new spiritual life to an empire of an ancient and a lofty civilization. England would not own him; the East India Company tabooed him; China would not receive him. Some of the far-reaching results of the labors of that unwelcome immigrant and of his many successors were celebrated in 1907; many others, because they are unknown, will never be celebrated at all. The opening and the awakening of China are not unreasonably thought by some to be the most important world events since Columbus discovered America. In contributing to these great results no agencies have been so potent as those which have accompanied the introduction of Christianity, but as yet its real influence has only begun.

Largest and most fruitful of the many tasks before the Christian Church of the twentieth century is to be the uplift and the regeneration of China.

EDITORIALS

A WORLD CONFERENCE ON FAITH AND ORDER

Christianity has nothing to fear but everything to gain from publicity as to its doctrines and practises, and Christians should have nothing to fear but much to hope for from a full and frank discussion of differences in doctrine and methods of organization, work and worship. It is too much to expect, and perhaps is undesirable, that any uniformity of methods and belief in non-essentials should be reached by various branches of the Christian Church since God has given diversities of gifts, peculiarities of temperament and differences of viewpoint in the emphasis on articles of faith. But there are many unnecessary divisions and discussions, and advance in Spiritual unity among Christians is essential to Christian progress. For this reason the suggestion made by Bishop Charles H. Brent at the General Convention of the Protestant Episcopal Church is worthy of serious attention. "Why not have a conference for the whole of Christendom on Faith and Order?" Difficult it might be, and even dangerous to the present growing spirit of harmony, but why should not Christians, if they are Christians, discuss these topics in a spirit of humility and love? Why should they fear to face each other—not in conflict, but in conference—and frankly speak their convictions and be ready to learn?

As a result of Bishop Brent's suggestions a resolution was passed to appoint a joint commission of seven bishops, seven presbyters and seven laymen to take under advisement the promotion of a World Conference of all Christian bodies to consider questions pertaining to faith and order in the Church of Christ. The committee was appointed and their report was unanimously adopted. This report recommended the appointment of a joint commission to bring about such a conference. Bishop Anderson was appointed president of the commission, and a lay member gave \$100,000 toward its expenses.

The general spirit which pervades the Church of Christ is shown by the fact that at the same time, the American Board, which was holding its triennial session in Boston, passed a resolution in favor of the sentiments for unity expressed in the Lambeth Conference of Bishops in 1908 and put on record its appreciation of the spirit in which proposals were made for Union Conferences and expressed a hope for closer union. A special committee of five were appointed, with Rev. Dr. Newman Smyth of New Haven as chairman to consider any overtures that might come from the Lambeth Conference.

May not the Church of the future manifest a unity of spirit and purpose, preserving all that is best in the truth upheld by various denominations and at the same time permitting individual differences as to non-essentials.

THE CONFERENCE OF FOREIGN MISSION BOARDS

This Annual Conference has come to be a recognized factor in promoting unity and progress in the work of Foreign Missions as conducted by the missionary societies of the United States and Canada.

The members of the conference are executive officers of the denominational and inter-denominational boards and members elected by the societies in proportion to the amount of their income. In the past eighteen years much advance has been made in Christian sympathy and fellowship, in plans for cooperation and a systematic study of the science of missions. At the Eighteenth Annual Meeting of the Conference, which was held in the Presbyterian Building, New York, some important topics were discussed—among them the questions of the spiritual care of Anglo-American communities in foreign lands, the spiritual needs of South America, a unified plan of missionary education and giving, cooperation in the use of effective literature, the selection of candidates for the foreign field and Christian education in China. A con-

stitution was adopted and a committee was authorized to arrange for the publication of a popular undenominational missionary magazine if the necessary funds could be obtained. It is not yet decided what relation, if any, this will have to the future of THE MISSIONARY REVIEW. There is need for two magazines, one a popular, and the other a scientific missionary periodical. The former should be published at a popular price, the latter should be adequately designed to discuss questions of especial interest to missionary experts. Both need strong financial backing at the beginning. THE REVIEW has sought, in the face of severe financial limitations, to meet the double need, but the time has come for a division of the labor and a new plan of procedure.

Some of the valuable papers read at the conference, notably those by Dr. Robert E. Speer on "The Case of Latin America," and by Dr. Charles R. Watson on "The Mohammedan Problem," will appear later in THE REVIEW.

The next meeting of the Conference is to be held in January, 1912, at some place outside of New York City, in order that the sessions may be more uninterrupted.

Among the important topics discussed was the relation of the boards to the inter-denominational movements such as the Student Volunteers, Young People's Missionary Movement, the Laymen's Movement and the Continuation Committee of the Edinburgh Conference. These Co-operative organizations show the trend of the times toward economy of energy and a united advance in education at home and in conquest abroad.

One of the important acts of the Conference was the approval of the interchange of medical service on the foreign field: (1) At stations where two or more societies have physicians on their regular staff, and circumstances render an interchange necessary, the physicians of one board should not charge for services ren-

dered to a sick or injured missionary of another board. (2) That where one board maintains medical work and another does not, a definite arrangement in regard to compensation should be made between the two boards.

A committee of nineteen was also appointed to consider whether or not a Board of Missionary Studies should be created in North America. This committee was appointed with power—consisting of Dr. W. Douglas Mackenzie, Prof. Charles R. Erdman, Dr. T. H. P. Sailer, Mr. F. P. Turner, Prof. Harlan P. Beach, Dr. F. P. Haggard and Principal Gandier of Toronto.

The Conference affirmed their convictions "that the evangelization of Latin America is a part of the world missionary task which the Christian Church dare not neglect and that there should be a much more adequate support of missions to Latin American peoples.

The plan for the establishment of an International Missionary Committee, which shall deal with all questions of international and general questions of interest and importance, was approved and it is earnestly hoped that the Continuation Committee of the Edinburgh Conference will take steps for the establishment of such a board.

PREJUDICE AND FALSEHOOD ON MISSIONS

Statements made by Sir Hiram Maxim would scarcely merit attention, had they not been given such wide publicity. They show unbelievable prejudice and ignorance. One would think that missionaries, as ambassadors of the Prince of Peace, had interfered with Sir Hiram's business as the inventor of engines of war.

The bitter and foolish attack has, however, rebounded on Sir Hiram's own head, and numberless well-known men have come out clearly in support of missions. Sir Ernest Swatow, who was until recently British Minister to China, and who for forty-five years has been familiar with Christian Mis-

sions in the Far East, quotes facts and figures to prove the progress of Christianity in China and its immense benefit to the people. The schools and hospitals, the churches and homes show the uplifting influence of Christ.

Sir Hiram's ignorance of facts is also shown by his statement that Kongo missionaries have been indifferent to the sufferings of the natives under Belgian misrule. The facts are that the missionaries (Protestant, not Roman Catholic) have been those who have called the loudest for reform and some have suffered persecution for their brave stand against oppression.

It is probably impossible to convince Sir Hiram of his error and injustice, for these come not from lack of light, but from closed eyes, but it is hoped that the prompt refutation of his charges will prevent his unworthy remarks from being passed on, as delicious tidbits by those who seek to discredit the work of Jesus Christ and his missionaries.

MINISTERIAL CANDIDATES IN CHINA

"The most astounding challenge to the Church of Christ that has ever been heard in China, or perhaps anywhere in the world," is what Rev. Courtney H. Fenn, of Peking, calls the sudden increase in the supply of candidates for the ministry in China. Secular positions have been offering college graduates from \$30 to \$150 a month salary, while the best churches pay their pastors only \$5 to \$20 a month. In consequence two years ago, there were not more than half a dozen Chinese college graduates committed to the Gospel Ministry. To-day there are between three and four hundred of them. This is the result of the quiet work of Pastor Ding Li Mei in North China.

These volunteers must now be trained for their ministry. We have prayed for more laborers; these have been provided, and now the Church must help prepare them for service.

The Union Theological Seminary in Peking has not room for them. Let some American Christian steward help to enlarge and equip the needed training school.

Mr. Fenn says that the problem is exceedingly serious for either the American Church must provide each mission in China with better equipment for educational work or the present schools will soon be unable to hold any of their students even from Christian families.

China is advancing to greater things, and the missionary work must be more equal to the demands or the Chinese will think that it merits little attention.

THE OPIUM QUESTION IN CHINA

One evidence of new life and spirit in China is the desire and determination of government reformers to make effective the fight against opium. While this may be a moral and physical rather than a spiritual movement it has as definite a relation to the progress of the Kingdom of God in China as has the drink habit to the Christian life of individuals in America. Christians should pray and work to restrict the manufacture and sale and to abolish the use of these drugs except as prescribed by reputable physicians.

The Chinese are undertaking at great financial sacrifice, to abolish the growth, sale and importation of opium. It is natural that Chinese farmers refused to stop the cultivation of the poppy so long as opium is imported from outside the Empire. Continued pressure should be brought to bear on Great Britain to permit the prohibition of the importation of opium into China. This is something that the Chinese Government has a right to demand, and every Christian nation and statesman should support. The British Government has no moral right to demand any compensation for the loss of revenue in India any more than brewers have a right to demand compensation when a state passes prohibition laws—and not as much for

East Indian merchants are not citizens of China.

A Chinese newspaper, writing on the opium question, upholds forcefully the right of China to protect herself and her people against injuries from outside parties. The nation is being poisoned, and Great Britain objects to a prohibition of the process because of the loss in revenue. It seems incredible that any nation should advance such an argument.

One missionary writes that "opium is the supreme hindrance to missionary work in China." The daughter of the chief magistrate in one city was greatly interested in Christianity and seemed about to confess Christ, but she had contracted the opium habit and was not willing to give it up. Since then she has lost interest in spiritual things.

MISSIONARY AND CHURCH STATISTICS

Some one with wit, and perhaps with wisdom, has said that "figures never lie, but liars sometimes figure." We have had several communications in regard to the statistical tables which appeared in the January number of THE MISSIONARY REVIEW, and in most of these cases it has been found that the figures in THE REVIEW were correct, being taken from official reports and records. One error, which crept in, was in the date given for the beginning of synod of the Reformed Presbyterian Church. This should read 1856 in place of 1836. In regard to the same denomination, Dr. Sommerville reports that the figures in their year-book give the number of communicants for 1906 as 9,719 in place of 9,122, and the total contributions for all purposes was \$219,033 in place of \$74,176. The statistics for THE MISSIONARY REVIEW were taken from the United States Census reports, and these were gathered direct from the churches of the Synod, 113 out of 114 churches making their report of membership, and giving the total of 9,122. The statistics for contributions were obtained from the denominational authorities,

and included the following items:

Contributions for Indian Work...	\$17,738
Contributions for Church Erection	20,158
Contributions for Education.....	10,398
Contributions for Home for the Aged	4,917
Contributions for Foreign Missions	20,965

We shall be glad to have any errors called to our attention, but would ask that the exact figures and source of information be given. Dr. Sommerville writes however that the following are correct (approximately):

For Indian work.....\$ 5,000

For Foreign Missions..... 30,000

and that the figures for Home Missions, Southern Work, Jewish Missions, National Reform and Sustentation of Aged Ministers, are omitted.

CHINESE STATISTICS FOR 1909

The statistics on the opposite page show the great growth of Protestant Missions in China in the last one hundred years. Ninety different Societies are at work with a total foreign staff of 4,299 missionaries and 11,661 Chinese workers. These are located in 670 centers and care for 3,485 outposts. The Chinese Church numbers 195,905 communicants and a total Christian community of 278,628.

Compare these figures with the conditions *before* the Boxer uprising and the effort to drive foreigners out of China and we see how futile the attempt was. In these past ten years the number of missionary societies has increased by twenty-six; two hundred new stations have been occupied by foreigners, and the out stations where work is carried on have been nearly doubled. Communicants have increased from 80,682 to 195,905; day schools have grown from 1,766 to 2,029, and pupils from 30,046 to 45,730 and higher institutions of learning from 105 with 4,285 pupils, to 1,116 with 34,064 students. Foreign Mission workers have increased from 2,461 to 4,299 and Chinese Mission workers from 5,071 to 11,661. Truly the gates of death do not prevail against the Church of Christ for persecution gives new impulse to life and growth.

STATISTICS OF THE WORK OF PROTESTANT MISSIONS IN CHINA FOR 1908-1909*

NAME OF SOCIETY	Date of Entering Field	FOREIGN MISSIONARIES						CHINESE WORKERS					STATIONS		EDUCATIONAL WORK							CHINESE CHRISTIAN CHURCH				Contributed by Chinese for Church Work	MEDICAL WORK						
		Total Staff				Medical Staff		Ordained Pastors	Unordained Church Workers	Bible-women	Hospital Assistants	School Teachers	Total Chinese Staff	With Resident Foreign Missionary	Total No. of Stations	Day or Primary Schools				Intermediate and High Schools and Colleges			No. of Congregations	Baptized Christian Community	Catechumens		Total Christian Community	No. of Hospitals	No. of Dispensaries	In-patients	Out-patients		
		Men	Single Women	Wives	Total Foreign Staff	Men	Women									No. of Schools	No. of Scholars, Boys	No. of Scholars, Girls	Total	No. of Institutions	No. of Students, Male	No. of Students, Female										Total	
BRITISH SOCIETIES																																	
Baptist Missionary Society.....	1859	52			82			75			128	203		341		1,469		1,469						5,449		5,449	\$ Mex. cts. 4,223.62						
China Inland Mission with Associate Societies { Finland Free Church Mission German China Alliance Mission Liebenzell Mission Norwegian Mission in China Scandinavian China Alliance Mission Swedish Mission in China Swedish Holiness Mission	1866				928			15	492	171		237	1,717	211	1,001	139		2,479	77			1,597	567	20,993		20,993	17,156.75	9	34				
Christians' Mission, Ningpo (1).....	1893		12		12									1																			
Church of England Missionary Society.....	1844	106	110	71	287	13	2				676	676	36		230	3,213	2,242	5,555	60	854	860	1,714		17,373	2,637	20,010	21,255.82	11	11	8,359	190,657		
Church of England Mission to North China.....	1863	21	9	9	39	1	2	15	20		14	14	8		8	42		42	9	113	33	146	13	756	236	992	330.00						
Church of England Zenana Mission.....	1880				48				58		67	125		13	29			369	33			812						3	7	1,006	8,195		
Church of Scotland Mission to China.....	1878	5	7	5	17	2			17	2	3	8	2						d. 10			292		591	253	754	110.21						
English Friends' Foreign Missionary Association.....	1886	13	3	11	27	2	1	21	34	5	36	96	5	51	25	485	211	606	4	62	30	92	5	174		174	1,237.25	3		401			
Irish Presbyterian Church Mission.....	1869	15	6	8	29	4	3	4	195	22		221	10	160				d. 102	1,296	409	1,705		9,057	2,416	11,473	1,388.79	3		999	9,878			
London Missionary Society.....	1807	73	26	53	152	25	4	14	282	46	13	176	531	21	160	3,548	934	4,482					16,104		16,104	30,376.79	26	10	4,726	73,089			
Presbyterian Church of England.....	1847	39	32	25	96	12	3	43	188	1	27	76	335	11									16,711		17,711	42,484.44	12		11,111	30,237			
United Free Church of Scotland Mission.....	1852	18	12	14	44	7	5	6	182	28		117	333	9	118	101		1,799	3			1,843	28	6,761	11,994		6	1,434	57,575				
United Methodist Mission.....	1864	28	8	22	58	5	1	25	398			164	587	9									11,552		11,552								
Wesleyan Missionary Society.....	1852	50	13	33	96	9	1	7	163			286		22	40			858	d. 99			4,303	263	3,819	6,678								
British and Foreign Bible Society.....	1812	14		11	25				410	31		441											92										
National Bible Society of Scotland.....	1863	6		3	9				280			280																					
COLONIAL AND CONTINENTAL SOCIETIES																																	
Canadian Methodist Mission.....	1891	42	14	36	92	10			38			38	9	73	14			376	2			46		662	1,204	1,886	1,224.30	3	4	509	2,832		
Canadian Presbyterian Mission.....	1872	26	12	23	61	7	2	5	118	7	1	140	13	98				176	d. 18			333	6	3,476	2,815	6,291	8,572.00	5	3		b. 56,855		
Presbyterian Church of New Zealand.....	1901	5	3	3	11				7	2	1	19	2	10	7			157	1			50		130		130		1	1	18	200		
Basel Missionary Society.....	1846	38	2	24	64	2	1	8	135	4		93	18	148				1,433	d. 73	669	254	923	119	6,968	10,272	17,240							
Berlin Foundling House.....	1851	1	2	1	4										1			48								137							
Berlin Missionary Society.....	1850	24	5	21	50			5	153	7		60	225	14	143	48	803	158	961	7		174	208	16,054	638	16,692		1	3,402				
Danish Lutheran Society.....	1896				19					2		25	6		6			256	1				5	306	267	573							
Finland Missionary Society.....	1898	7			18					2		63	63	2	31	14	200	40	240					120	500	620							
Hildesheim Mission for Blind.....	1890		4		4																												
Kieler China Mission (1).....	1897	3	2	2	7									2																			
Norwegian Lutheran Mission.....	1891	15	6	11	32								8	5					d. 9														
Norwegian Missionary Society.....	1902	15	8	3	26	4			56			28	84	5	33	17			d. 1			138		348	470	766			1,785	14,759			
Rhenish Missionary Society.....	1847	14	2	13	29	1								1					d. 30	619	117	736		1,425		1,969							
Scandinavian Alliance Mission, Mongolia (1).....	1895	3			6				12	4	1	10		2	12	7																	
Swedish Baptist Mission.....	1892	3	1	3	7				12	4		10	27	2	12		101	23	124				3	274		274	300.00						
Swedish Missionary Society.....	1896	8			18				22	4		14		5	23				d. 15	226	96	322		519		519		2	3				
Swedish Mongol Mission (1).....	1901	1			1									1																			
Independent and Unconnected Workers.....		42	47	33	122																												
EDUCATIONAL SOCIETIES																																	
Allgemeines Evangelische Protestantischer (1).....	1884	4	1	2	7	1							1																				
Christian College in China.....	1884	10			14														8			150											
Yale Foreign Missionary Society.....	1904	7			10														1			59						1	1	111	1,209		
AMERICAN SOCIETIES																																	
Advent Christian Mission.....	1897	4	7	4	15							51	1	13	13	312	200	512	2	40	35	75	7	550	2,050	2,600							
American Bible Society.....	1843	11			19																												
Baptist Missionary Union.....	1836	55	30	51	136	a.16						350			79	1,130	252	1,382	01	531	294	825	156			5,522	10,487.00	9	7		b. 15,463		
Bible Mission (1).....	1904	4	2	3	9								3																				
Board of Commissioners for Foreign Missions.....	1847	41	40	35	116			15	148			211	572	17	284	183		3,562	36			1,510	92	11,427		17,672	25,791.00						
Christian Catholic in Zion (1).....	1899	2	1	2	5									1																			
Christian and Missionary Alliance.....	1888	37	26	24	87	1								25																			
Evangelical Association of North America.....	1904	4			8	1								1	2	35		35				2		5		13			146	1,500			
Foreign Christian Missionary Society.....	1886	20	10	15	45	3			117			48	165	7	29	21		498	3			202	14	788	50	788	1,396.36	4		1,759			
Free Methodist.....	1907	6	7	5	18							14	5	8				87				3	1	780	51	30.50							
Friends Mission.....	1887	1	8	1	10	1	2	1			12	31	2		2			101	4			106	2	209		989	941.00						
Gospel Mission (1).....	1892	3	3	3	9									2																			
Hauges Synodes Mission.....	1891	7	6	4	17	2			75	17	3		95	4	32	52		823	2	24	51	75		742		742		1					
International Y. M. C. A.....	1895	18	2	5	25									4																			
International Y. W. C. A.....	1908		3																														
Lutheran Mission.....	1890	10	7	9	26	1		16	16	7		39	5		18			244	10			270				930			170.00				
Lutheran Augustana Synod (1).....	1905	4	1	4	9								3											930									
Lutheran Brethren Mission.....	1902	4	3	3	10				7			14	1	9				176													450		
Methodist Episcopal Mission.....	1847	95	99	88	282	17	19	166	1,379			120	1,665	26		556		10,516	61			4,195	389	19,858	13,909	33,767	38,198.00	21	1				
Methodist Episcopal Mission South.....	1848	16	22	16	54	3	1	23	115	36		171	5	38	21			489	10			949		2,309	1,300	3,653	8,473.06	2		1,050	27,327		
Presbyterian Board of Foreign Missions.....	1837	117	67	97	281	27	12	38	197				755	30	501				d. 301			5,984	84			19,812	52,115.72	26	30		c. 160,077		
Presbyterian Church Mission, South.....	1867	46	24	40	110	10	2	3	75	22	32	90	222	13		392	69	461	6	266	178	444	23	2,150	706	2,056	1,779.46			2,433	32,219		
Protestant Episcopal Church Mission.....	1835	43	29	27	99	12		19	80	29	25	216	368	13	93	75		2,095	24			1,476	63	6,849	2,206	9,055	7,335.93	5	8	4,384	c. 124,101		
Reformed Church in America.....	1842	9	13	6																													

* From the China Mission "Year Book," Shanghai, 1910. a. Including lady doctors. b. Including in-patients. c. Including dispensary patients. d. Including day-schools. 1. No special returns.

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GENERAL MISSIONARY INTELLIGENCE

CHINA

The Chinese Parliament

The pressure of the Chinese Imperial Senate upon the throne was so strong that the date of the inauguration of the National Parliament was advanced in November from 1915 to 1913. The advocates of popular government were not satisfied with this triumph, but they continued their pressure upon the regent, Prince Chun, and it is now decided that China will become a constitutional empire at once, tho until 1913 it will be governed by a single legislative house—the Senate; but a constitutional cabinet, subservient to the Senate, will be appointed, taking the place of the irresponsible ministers that have up to this point done so much to check the power of the popular body. It is understood that Prince Ching, of Boxer memory, will retire from his present power, and the new Prime Minister will be Prince Tsai-Tse, a man who has made close personal investigations of foreign governments and is in thorough sympathy with modern popular methods.

Corruption and Reform in China

The slow progress of reform in China can better be understood if we realize how wide-spread and how deeply rooted corruption has become in the national life. Modern dress does not necessarily prove a departure from the ancient spirit. This is shown in a recent address on education by E. S. Ling, of Fuchau, before the Fukien Provincial Assembly. Mr. Ling declared that after twelve years in educational work he confest with shame the corruption in their new educational system. Teachers, with few exceptions, are poorly trained to teach, and students take a superficial smattering of knowledge for education. Mr. Ling declared that there is lack of discipline and insubordination in schools, a demand to know examination questions in advance, immorality and irreverence and dishonesty. Unless the roots can be protected and nourished, the fruits of China's Edu-

cational System will be rotten. "China has plenty of men who wish to be ministred unto," said Mr. Ling, "but few, if any, who care to minister. The men possessing the quality to minister can only be found in the school of Christ."

Returned Chinese Christian Students

Chinese Christian students educated abroad are a growing factor in China. They are at once a problem and an opportunity. It is sometimes said that these students appear to forget on their return home the Christianity that they have espoused with varying degrees of earnestness abroad. Many, however, become effective forces for good, even tho their sphere of service may be at first somewhat restricted. They are the advance waves of a dimly understood civilization: they think and act in ways strange to those who have changed but little during their absence and often they do not receive the same consideration granted to a foreigner who is expected to do things unlike civilized folk. They have spent a number of years among circumstances that tend to denationalize them. The consequence is that their attempts to enter into the life of the local church do not induce congeniality. They have, with rare exceptions, to readjust themselves; oftentimes have to let go of some of their over-ambitious hopes and learn anew how to apply their new ideas. Real tact is needed in bringing them forward—usually they are of the type that will not sit on the back seat.

Islam in China

That there are Moslems in China has been commonly known; but when further information has been sought, as the writer has discovered, only local details and vague contradictory opinions and statements could be obtained.

Mr. Marshall Broomhall corrects the common idea that there are some 30,000,000 Moslems in China. This number is given in "The Statesman's Year Book," and the figures are usual-

ly quoted as authoritative. Mr. Broomhall gives excellent reasons for concluding that there are less than 10,000,000. But even so, they probably equal the total population of Egypt or Persia. The presence of such a body of Moslems, all of whom are more or less accessible to the Christian missionary, is surely a problem of intense interest to every friend of China.

It is encouraging that the Moslems in China show little of the fanaticism that distinguishes them in other countries. A characteristic spirit of accommodation has marked the Chinese Moslems from the beginning, and marks them still. Their mosques conform to the Chinese ideas of architecture; their attendance at worship and observance of the daily prayers are irregular, while in their personal habits and practise of religious rites they aim at an approximate rather than an exact observance of orthodox rules. Speaking of them as a body Mr. Broomhall says: "They understand little of their religion beyond the outstanding duties of abstinence from pork and idol-worship." But some will even "take part in idolatrous practises, and subscribe to idol temples, and are satisfied to compromise with calling pork 'mutton,' and then partake."

Now is the time for special effort to be made by the Christian Church to evangelize these Chinese followers of Islam. They are accessible to the missionary, and many are disposed to be friendly.—REV. G. H. BONDFIELD.

Christian Unity in China

In the mail this week is the news of the coming together of various churches in the vicinity of Tientsin to form the Chinese Christian Church in that portion of China, independent of foreign control, and centering the effective leadership of the district. As you glance over the world one of the distinctive movements to-day is this "getting together." Four denominations have absolutely merged their Christian churches into the United

Church of South India. Eight denominations in Japan are working shoulder to shoulder with a common hymn-book, a single volume of reports, and the closest cooperation in all educational and evangelistic methods. The Church of Christ in China has become a reality. It is our boast that half of our church-members abroad do not know they are Congregationalists; they are Christians—let that suffice.—*American Board Bulletin*.

The Chinese and the Comet

A striking example of the influence of the Christian Literature Society of China was afforded by its propaganda to enlighten the Chinese regarding Halley's comet. Some 277,000 posters were circulated, while every post-office and telegraph station in the empire had one posted up by its door. The result was that the usual disturbances among superstitious people were entirely absent.

During the year the society published 30 new books on Christian and general topics, making 3,966,000 pages, while editions of 24 of the society's old books were exhausted and had to be reprinted during the year to meet the demand. In addition to these books, the society issued two papers, a monthly to reach the leaders of the Chinese Church, and a weekly to reach all classes. Besides producing Chinese books, the society has this year begun a valuable service to the missionary cause in general by inaugurating a series of China Mission Year Books, the first of which, under the editorship of Dr. MacGillivray, was published in October. The book comprises 30 chapters, with 431 pages, as well as appendices of 43 pages, and a missionary directory of 74 pages, and will be indispensable to every student of Chinese missions.

The Celestials Learning to Give

A missionary writes: "At Tieling my wife and I were at a meeting, conducted entirely by the Chinese themselves, and sat there looking at those people bringing their offerings. One

man came in with a bag of grain on his back. He walked right up to the platform and left it there. He said that he had no money, but he would give this bag of grain. And there was a brindled calf at the gate, if the Lord would take that. A man brought a gun. He said that he loved it very much, but he had nothing else to give, and he would give that. The women brought their ornaments, their gold and their silver and watches and laid them on the table for Christ. And one poor woman, with her face bewet with tears, and clad in rags—you could see that she was just the poorest of the poor—whispered to one of our lady agents that in all her possessions she had only just one cent, but she would like to give it; could she do so?—and the cent was handed up, one small piece of money worth just about a farthing. The pastor looked at it, and he looked at the poor woman, and then he lifted it up and he told the story, and the whole congregation just broke out in tears of gladness."

A Chinese Evangelist's Report

At Ningpo a missionary obtained from the Chinese evangelist a tabulated report of work done. It read:

"Two dead; four moved away; three excommunicated; six suspended and the remainder, 16 in number, *not yet suspended.*"

This, however, is not a typical Chinese Church for many of them are becoming self-supporting.

A Stalwart Chinese Christian

"A Chinese gentleman came on board at Singapore, bound for Canton," says the Rev. J. Peill, of Madagascar, writing of his trip to China to see his sons. "His name was Mr. Lang Fong, coming from Geraldton, West Australia. He showed to us a beautifully illuminated address presented to him by the Presbyterian Church. It speaks of his stalwart Christian character during the eighteen years he has been in business in Geraldton, his diligence as a foundation member of the Church, his gener-

ous contributions to the funds of the Church, his valuable help as treasurer of the Church, and his earnestness and devotion in all Christian work and service. His eldest son, a youth of about eighteen, is left at college in West Australia. All the rest of the family are here—father, mother, seven children, nurse, man-servants; also a nephew, twenty-six years of age. All speak English. Mr. Fong had a large business, which he has now sold. For some time before he left Australia he held a Sunday-afternoon service in his place of business for the Chinese employees. He translated their addresses into Chinese for those who did not understand English. Many of his Chinese workmen became Christians.

A Christian Medical School for Manchuria

From Manchuria comes the news that the missionary societies of all evangelical denominations at work there have decided to unite in the founding of a medical school for Christian natives. The viceroy of Manchuria has announced that he will contribute 3,000 taels, about \$2,000, to the expenses of the school annually for ten years.

Chinese Hunger for Knowledge

A recent number of *China* mentions a remarkable development in Manchuria of this general craving for knowledge. The writer says: "In this new movement there is implicitly involved, if not explicitly avowed, what seems to be a decided opposition to the special doctrines of Christianity. . . . Its nature will be more easily understood from recent experience in Mukden. A society was instituted for the discussion of political economy. The viceroy was honorary president. The membership of over a thousand men consisted of officials, literary men and leading merchants. The society met daily and discuss all sorts of subjects—political, commercial, ethical—which had any bearing on the well-being of the nation. Strange to say, most of the subjects to begin with were in op-

position to idolatry, to support which not a single voice was raised. Some of our Christians were members, and, on account of their greater readiness in speech, were welcomed to speak on all subjects under discussion, on the character of God, on Christian ethics, on matters connected with commerce, politics and science. But the name of Jesus must not be mentioned, nor the words 'sin' and 'redemption.' "

Pagan Temples Falling into Decay

A missionary of the American Board writes home: "While traveling from our station at Pang-Chuang to Lintsing this spring, we passed a temple near one of the villages, of which I took a picture because I felt very strongly that it is typical of the attitude of the Chinese in that densely populated district toward the religion which these temples represent. Every village has its two or more temples, but with the exception of a very, very few all are in the condition represented by this picture. To me there is a great pathos in this, for I can not but feel that the human heart strove for peace with God but found that the means employed, as represented by this temple sinking into decay, did not bring peace. The back wall of the temple has fallen outward, while the front wall has entirely disappeared. The figures inside, the central image with the eighteen disciples around it, are all made of mud. No one ever comes near, for there is no life to be found there. The greater pathos is that nothing fills the void left by the casting off of these mud images."

Mongolia—a Neglected Mission Field

Rev. G. H. Bondfield, when coming home to England last spring, traveled across Mongolia, and he sums up the few details there are to be told concerning the two or three centers at which mission work is being done among the Mongol population. Apart from the British and Foreign Bible Society's colportage work, there are only two missions whose object is the conversion of the Mongols. These

two missions have between them only three men equipped with a working knowledge of the language, and only two of these three are able to give their whole time to Mongol work. Mr. Bondfield states that at the present day he does not think there are more than two or three baptized Mongols, and including the fruit of Gilmour's heroic work, and of all other efforts which have since been put forth, the total number of Mongol converts to the credit of Protestant missions will not exceed ten.

The difficulties connected with the work in Mongolia are hardly equaled in any other country. The immense distances to be traversed, the sparse population, the ignorance, illiteracy and superstition of the people, together with the degrading influence of Lamaism, make the work of the missionary peculiarly arduous. These facts, however, only constitute a louder call to prayer and consecrated effort, and it is good to learn that the Bible Society has already decided to appoint a special worker for North Mongolia.

KOREA

The Changes of Seven Years

Only seven years ago placards could be seen in Korea set up by the way-side with such inscriptions as these, "If you see a foreigner, kill him;" "If you see a native reading the Christian Book, kill him." Twenty-five years ago, when missionary work began in Korea, there was no word in the Korean language for the name of God. The missionaries at last agreed upon its nearest equivalent, and added to it a meaning it never had before. Twenty-five years ago, the text-books in the Korean schools were absurdly out of date, being 1,000 years old. To-day out of 2,000 schools in Korea, 1,400 are Christian. Now all the laws against Christianity are repealed. In 1888 the native church held its first communion service, with seven members meeting in secret, because of their fear of death if it were known that they were Christians. To-day bap-

tized converts throughout Korea number over 250,000, and they are increasing daily at a larger rate than church-members are being added in any country in the world. In 1907 a wonderful revival began, and this revival has swept throughout the Christian churches of the empire until fully 50,000 of the converts have come under its influence, and these Christians are still abiding in the power of that revival and are pressing on under its inspiration to take the whole country for Christ.

The Presbytery of Korea

It is interesting to note that the Presbytery of Korea is now enrolled among the churches of the Presbyterian Alliance. At the meeting of this Presbytery last year, 12 Korean pastors, 30 foreign ministers, and 65 Korean elders composed the membership and were present at the meeting, and large audiences gave interested attention to the proceedings. A missionary was chosen moderator, a Korean vice-moderator, and the two clerks were Koreans. The field of the Presbytery of Korea is divided into eight districts, with a committee for the supervision of the work in each of these districts. It is expected that in the development of the work these districts will become presbyteries. The missionaries are training the Korean pastors and leaders with the view to the management, in the main, of the work. The meeting of the Presbytery mentioned was held in the Central Presbyterian Church of Pyeng Yang. An audience of 2,000 filled the house at a meeting at which eight young Koreans were ordained. One of these newly ordained men was sent as a missionary to the Koreans living in Russia across the border from Korea. His support was provided by the native church.

Home Missionaries in Korea

A missionary of Seoul, on the way home from a service outside the East Gate, overtook a couple of women

with their Bibles and hymn-books, tied about their waists climbing one of the hills. On asking one of them, whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Altho the hill was rather steep, the women did not seem to notice it, and when we stopt, after some puffing, on my part, I asked their ages. The one said sixty-six, the other sixty! "Does not this walking tire you?" I asked. "Oh, no," they replied, "for we go so often, and much farther than this." "Oh, you are Bible women?" "No; we go to read and pray with the women, for we want them all to know of our happy faith," was the answer, with such bright faces as carried conviction of their joy. With such home missionaries, is it any wonder Korea is becoming a land of Christians?—*Missionary Herald*.

Methodism in Korea

Says the *Northwestern Christian Advocate* of a recent date: "When Dr. John Goucher made his gift for the founding of the Korea mission of the Methodist Episcopal Church, in 1884, there was no prophet whose visions could foresee that in 1910 there would be 50,000 probationers, members and inquirers as a result of that small beginning. Prophecy has been outrun. To-day there is an annual conference of our Church in Korea, with 34 full members and 21 probationers. Seven conference districts take care of our work in over 1,000 cities, towns and hamlets, and the spirit of evangelism in the name of Jesus Christ is flaming from heart to heart among our workers, both ministers and laymen, in a manner unprecedented since the days of the Acts of the Apostles. The gospel is being preached, and thousands are turning to Christ. The sick are being healed, over 30,000 receiving treatment from our physicians last year. The youth are being taught, there being 6,000 boys and girls in our schools."

JAPAN

Japan and Religious Equality

Whatever the Japanese press has to say about the vexed question of Christian missions in Korea, the Government endeavors to steer a straight and impartial course. The following translated paragraph from the proclamation issued by the Governor-General of Korea, after the annexation had taken place, shows clearly the official attitude toward religion:

"The freedom of religious belief is recognized in all civilized countries. There is, indeed, nothing to be said against anybody trying to gain spiritual peace by believing in whatever religious faith he or she considers to be true. But those who engage in strife on account of sectarian differences or take part in politics or pursue political intrigues under the name of religious propaganda will injure good customs and manners and disturb public peace and order, and, as such, shall be dealt with by law. There is no doubt, however, that a good religion, be it either Buddhism or Confucianism or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with administration, but really helps in attaining to the purpose it has in view. Consequently, all religions shall be treated equally, and, further, due protection and facilities shall be accorded to their legitimate propagation."—*C. M. S. Review*.

Cause for Thanksgiving in Japan

Miss Clara D. Loomis, of Yokohama, writes, November 20, 1910, that their Thanksgiving week was made particularly blest by a visit from Mr. Gorbald, of Kyoto, who conducted a series of three special services in the school. Miss Loomis says:

We have been earnestly praying that we might have an outpouring of God's spirit at this time, and He has certainly heard and answered our prayers. Twenty-five girls and our two non-Christian teachers stood up and confessed Christ, so that all those in school are now Christians. The Japanese calisthenic teacher, one of

those converted, has work in several schools, and comes in daily contact with several thousand children. Her mother and grandmother are both Christians and are also rejoicing. The science teacher, another of those who became a Christian, will now be a great help to the school. She is a graduate of the Girls' Higher Normal School, and an experienced teacher.

We have further reason for thankfulness in the fact that within the last two weeks letters have come from three graduates telling of a fuller consecration of their lives to Christ, and of the joy and peace that have come with the sense of His abiding presence.

This is one of the schools that the editor was permitted to visit in Japan and which he was able to assist materially in the fuller equipment of the Science Department. At his request Miss Loomis mentions further pressing needs:

1. Five baby organs for the Bible school to use in country stations (costing \$15 each).
2. A chapel organ for the school, as the old one is worn out. (Cost about \$350.)
3. A sewing-machine (cost, \$25).

INDIA

Missionaries as One Hindu sees Them

A recent issue of the *Mysore Review* contains the following from an educated Hindu:

"We use this occasion to request our people not to misjudge the Protestant missionaries and not to impute to them wrong motives. They do not make a secret of the aim with which they come to India. They declare that, by persuasion, they endeavor to win the inhabitants of this country for the Gospel and they make no use of force. They, are however, the pioneers and promoters of the higher Western civilization, and they show us what are the European domestic life and morality. They make it possible for us to appreciate the civil institutions of the English, who in the course of events have become our lawful rulers. Their universities and higher schools (of the missions) may be counted among the best in the land in which several of our lead-

ing men were educated. As a rule the missionaries do not try to make converts by wrong means. It is, therefore, but fair always to look upon these unselfish workers as the true friends of India."

The Brotherhood of the Imitation of Jesus

Mr. Samuel Stokes, Jr., the founder of the Brotherhood of the Imitation of Jesus in North India, has nearly recovered from the attack which was made upon him after the baptism of a high-caste Rajput at Kotgurh. Action was taken by the police against those who had been responsible for the riot and the assault on Mr. Stokes, but when the case came on in court he was allowed to compound the charge for injury, and the government, at Mr. Stokes' request and on his assurance that he believed that such a course would conduce to the peace of the district and to the termination of the present bitterness, withdrew the charge for riot. In the evening of the same day the chief offender, who had hitherto refrained from any appeal to Mr. Stokes for remission of the case, tho many of his friends had pleaded for him, came and humbly asked forgiveness for the wrong which he had done. For another of his would-be murderers Mr. Stokes has succeeded in finding work in the neighborhood of Simla.—*The Mission Field*.

The Blind in India

According to the last census, the number of blind persons in the Indian Empire is 600,000. Little was done for them until Miss Asquith, superintendent of the school for Tamil girls in Palamkotta, founded a school for blind children a few years ago. Her success was so great that she resigned her lucrative position and gave herself and all her time to the care of the blind. Now the English Government will aid her in the erection of two substantial school buildings, one for boys, the other for girls, that she may give both a more complete education.

Good News from Tinnevely

Bishop Williams, in a recent tour in North Tinnevely, India, held confirmation services in several places. Of one place, where he confirmed 86 candidates, he writes: "The masters of our school there are very much interested in evangelistic work, and spend a part of each Sabbath in going out and preaching to the heathen. I noticed a hopeful spirit of inquiry among the Hindu boys. The recent conversion of a leading Hindu at Sivagasi, who was a member of the Hindu Temple Committee, has aroused much interest, as well as much searching of heart among the Hindu community, and I believe there are many secret inquiries going on which may result in open confession of Christ in due time."

Christian Union in Ceylon

A very pleasant announcement comes from Ceylon, showing that the desire for union and for combined effort on the part of missionaries of various denominations is beginning to take practical shape. In the peninsula of Jaffna, which has a population of about 300,000, the Church Missionary Society has a college and a branch school attended by 600 men and boys, the Wesleyans also have a college, with 700 students, and a school, and the Americans have Jaffna College, largely attended. As a result of conferences at the monthly prayer-meetings held by the missionaries of the three bodies in question working in the peninsula, it has been decided to combine the three institutions into a Central Christian College, under a joint board of representatives of the three missions, each denomination having its own hostel and its own church. The cost is estimated at £5,000, and already the American mission has £3,000 in hand, so that it only remains for the other two missions to make up the sum. It is said that the annual cost of the joint college will not be more than is now expended upon the disunited efforts, whereas the gain would be immense.

A Mass Movement Toward Christianity

The mass movement toward Christianity in the Telugu country which has been going on for two or three years continues with but little abatement. From the *Progress Report* of the South India missions we gather that in the Masulipatam district 226 adults were baptized during 1909, and at its close the names of 590 inquirers were on the list; in the Ellore district the numbers were 168 and 892 respectively; in the Raghavapuram district, 84 and 1,695; in the Khammam district, 263 and 3,403; in the Bezvada district, 73 and 1,934; while in the Dummaguden district, where the number of Christians has increased by 50 per cent. in the last seven years, there were more Malas seeking to place themselves under instruction than ever before. Five new out-stations were opened in the Masulipatam district, and in that worked from Khammam 48 villages asked for teachers, and the tide was evidently rising, for almost as many fresh inquirers came forward during the last four months of the year as in the previous nine months.

Indian Medical Missions

In the October issue of *Medical Missions in India* is given a statistical summary of the work accomplished during 1909 at the various medical missions scattered through that empire. Tho the returns are incomplete, the figures sufficiently reveal how far-reaching the influence is calculated to be of mission hospitals and dispensaries. The total number of in-patients was 46,815, and no fewer than 7,396 major operations were performed. In the different dispensaries 967,524 new cases were treated, an advance of over 100,000 upon the figure for the preceding year. Taking the total attendances at the dispensaries, we find that the number rose to nearly three millions; and when it is remembered that evangelistic work occupies a foremost place in the work of medical missions, the significance of the figure just re-

ferred to in the interests of the spread of the Gospel will be quickly realized.

Self-support and Independence

Rev. Henry Fairbank, at Mahableshwar, reports a new plan of conducting work in the Jeur district. This district for the present year is in special charge of Mrs. Fairbank, who, instead of managing the work in person, has secured the appointment of a strong committee of Indian Christians to be responsible for it. All the schools, including repairs and rents of buildings for school purposes, are in the hands of this committee. On the first of each month, one-twelfth of the money appropriated for the year is paid over to them and what is required in addition to carry on the work is left with them to provide. Their very first step was to put money of their own into the work, and it is hoped that they will be able to raise the rest from the district itself.

India and Christianity: A Hindu Opinion

The *Lahore Civil and Military Gazette* gives the following account of a meeting held at the Central Y. M. C. A., Bombay, at which the Hon. Sir Narayan G. Chardavarkar gave an address on the "Kingdom of the Spirit of the Age." In the course of his address Sir Narayan said:

"Let me tell you what I consider the greatest miracle of the present day. It is this: that to this great country, with its over 300 millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores, and with a population of but fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle, if ever there was one. And this message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the manner that you hope; but neverthe-

less, I say, India is being converted; the ideas that lie at the heart of the Gospel of the Christ are slowly, but surely, permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on so long as those who preach this Gospel seek, above all things, to commend it not so much by what they say, but by what they do and the way they live."—*C. M. S. Gazette*.

MOSLEM LANDS

Missions to Moslems

Within the boundaries of these five Moslem lands—Turkey, Palestine, Syria, Persia, Arabia—there are over 600 Protestant missionaries engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone 60,000,000 pages of Christian books were printed in a single year, and in one month orders were on file for 100,000 copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China.

Euphrates College, Turkey

Rev. Henry H. Riggs calls attention to the present crisis and opportunity in the educational situation in Harpoot, Asia Minor. The patient, plodding work of the past thirty years has placed the college in a position of leadership in the new life of Turkey. If the college is prevented by lack of financial support, from taking advantage of this crisis, the leadership must pass to other non-Christian institutions. Education is the new watchword in Turkey to-day, and many schools, Turkish, French and Armenian, are being established and developed. Turkey must depend on the mission schools to develop leaders with Christian ideals and motives. Mr. Riggs is now in America to raise \$325,000 for equipment and endowment. The college needs more funds for better teachers and more adequate

equipment, a broader course of study—including business, technical, normal and agricultural courses, and a new site with room to expand.

A Good Work in a Hard Field

Since 1889 the Arabian Mission has sent out 29 missionaries to the field—16 men and 13 women. During the twenty years one has been recalled and one permanently invalided, while five have gone to their reward, leaving 22 still on the roll of the mission. The entire amount of money spent during these twenty years has not been over \$250,000 in the work both at home and abroad.

The east coast of Arabia has been definitely occupied by a permanent mission plant at three stations, Busrah, Bahrein and Muscat, and three outstations. "In all Eastern Arabia," says Dr. Cantine, "the dense ignorance regarding true Christianity has been enlightened, inborn and traditional prejudices have been dispelled, indifference has given place to interest, and the aforesaid Kafir, or unbeliever, has become the present-day friend."

The mission can point to a total circulation of over 62,000 copies of the Scriptures, mostly in the Arabic language, and purchased by Moslems. Medical missions have disarmed prejudice and opened the way into the interior. Last year (1908), 5,784 copies of Scriptures were sold, and the medical missionaries reported 29,412 patients treated. Nine colporteurs are employed by the mission and last year they traveled 3,530 miles in visiting 486 towns. Regular preaching services are held at all of our stations, attended by Moslems as well as Christians.

Rights of Moslem Women

A writer from Bombay tells of a growing movement among the Moslems to better the condition of their women folk and give them larger liberties. To this end, he says, Mohammedan leaders are bending their efforts to wrest from the Sutras passages or rather interpretations which

will put the Mohammedan religion a little more abreast of the spirit of the time, and so help to keep it from being considered antiquated and uncivilized. The task of such apologists is no easy one, for Mohammed's precept and practise were both abominable. According to his law a man had but to say three times to his wife, "I divorce thee," and it was accomplished. This was shocking even when compared with the Arabian law of his day. Besides this, his religion countenanced polygamy. But worse in its effect than either of these was his command that women should never show their faces. His practise was even more objectionable than his teaching; when over sixty he married the wife of his son-in-law. Subsequently a collusive divorce was obtained and the prophet's marriage re-celebrated.

AFRICA

Some African Statistics

The population of Africa is estimated to be 175,000,000; and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants 221,156; for whom 4,790 places are provided. In the 4,000 schools 203,400 pupils received instruction. Hospitals to the number of nearly 100 minister to the sick and suffering. Printing-presses to the number of 16 are kept busy, and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

A Mission Paper Suspended

The United Presbyterian mission in Egypt has passed through an unpleasant experience, bringing it into a slight collision with the Egyptian Government, which under present circumstances is nervously sensitive to any awakening of fanaticism among the Moslems.

The mission has for years been

publishing a religious journal, *The Murshid*, and recently this paper contained an article on Mohammedanism at which the native press took unexpected offense. The article was widely misquoted and misrepresented, and excitement was stirred up throughout Egypt. A demand came to the Government for the suppression of the paper, and the authorities called the missionaries in council and explained the difficulty. The missionaries could vindicate themselves as having in nowise exceeded the proper limits of free speech, but after conference they decided to waive their rights and abandon the publication of the paper. It was understood, however, that they should be allowed a little later to put out another mission organ under a different name, and that is now about to appear with the title of *The Huda*. It is hoped that the change may turn out for good, and that the new paper may have a wider circulation than the old.

Southern Nigeria

In this portion of West Africa missionary work was begun some three decades ago by an African clergyman, and in 1886 more than 60 adults were baptized. Soon afterward an incident occurred which showed the natural ferocity of the people. A neighboring tribe with whom they had some dispute was invited to confer about the matter. Trusting in the good faith of the people of Okrika, they came unarmed. Suddenly they were attacked and seized, and to the number of 100 were murdered and their bodies eaten, in spite of the remonstrances of the pastor. Ten years elapsed, and there was little sign that the Gospel was making progress; but in the last decade there has been rapid advance, and at a recent harvest festival it is estimated that 2,650 people, including eleven chiefs, were present at the morning service, and 2,800 at that in the afternoon. The gifts amounted to £134, and £25 of that sum, at Archdeacon Crowther's suggestion, was forwarded to the C. M. S. as a token

of gratitude to the society for having sent the gospel to the country.

A Large Congregation

Rev. I. D. Henningar, of West Africa Presbyterian Mission, writes:

At the communion service last July we passed our highest number, reaching at least 2,000 people, not counting babies, and there were plenty of them. Elat on a following Sabbath also passed the high-water mark, reaching 4,210, not quite filling their new church. I am just now in the midst of preparations for a mission meeting. To-day is commencement here at Efulan, and we will graduate five very fine boys. People at home would not believe me if I were to tell them what these boys know, and that they can speak fairly good German, and can read the Bible without any trouble in German. Each of them has written an essay in German. The schoolboys will be leaving to-day, and then the hill will be lonesome, for it will be so quiet.

Huguenot Missions in South Africa

When the Huguenot missionaries first reached Basutoland they found some 35,000 people prest on all sides by hostile tribes and hardly eking out a miserable existence. After seventy-five years the country has become a great garden. The population has risen to 400,000. Basutoland is the granary of South Africa, but it was the missionaries who first planted wheat, maize, sorghum, millet. They first brought plows and wagons to the country. As far back as 1874 the Basutos exported \$1,000,000 worth of corn and black millet. On the extensive mountain pastures these black people now have some 90,000 horses and 400,000 cattle. In 1900 the whole exports of the land totaled nearly \$2,000,000. In the nursery schools the blacks have been taught to plant and train fruit trees.

The education which these Huguenot missionaries have given their native pastors and teachers is of a pattern quality. Many of the South Af-

rican missions send their native workers to them for training. In its publishing activity, both as to quality and quantity of literature put out, it easily leads all the missions south of the Zambesi.

Church Union in Education

A new departure has just been taken in Natal by the inauguration of Union Theological College—a joint effort on the part of the American mission and the United Free Church of Scotland. The college, which is situated at Im-polweni, was formally opened (not long since) in presence of a large gathering of natives and missionaries. Under the new arrangement, the American Board assumes responsibility for the academic work, while the Presbyterian Church undertakes the theological training of the students. But there will be representatives of both missions in each department. The teaching staff includes the Rev. James Duke (Presbyterian), the Rev. J. M. Taylor (American Board), and the veteran, Rev. J. S. Moffat, C.M.S.

Sleeping-sickness Decreasing

The annual report of the principal medical officer of the Uganda Protectorate for 1909, states that the preventive measures enforced against sleeping-sickness in 1908 continue to show most encouraging and satisfactory results. During the past year a total of 23,996 persons were removed from contact with the fly, and altho it is to be feared that many of these persons are already infected, it is to be hoped that further infection among them will be either prevented or be of quite exceptional occurrence.

From the statistical tables which deal with the kingdom of Uganda we learn that the yearly total of deaths from the disease has decreased from 1,723 in 1908 to 925 in 1909, or nearly fifty per cent; also, that the total of deaths on the mainland has decreased from 550 in 1908 to 231 in 1909, and the total on the islands from 1,173 to 694 during the same period. No cases or deaths from sleeping-sickness have

been reported from Ankole or Toro.—*Mercy and Truth.*

Remarkable Circulation of the Scriptures in Nyasaland

Early in the history of the Livingstonia Mission, Dr. Laws translated the New Testament into the Nyanja dialect. In 1900 a Translation Board was formed representing the various missions in Nyasaland, and in December, 1906, a new version, called the Union Version, was issued by the National Bible Society of Scotland. The edition consisted of 10,000 New Testaments and 5,000 copies of the combined Gospels. Since then another edition of 10,000 Testaments and 10,000 copies of the combined Gospels has been published. Of these only 6,000 copies of the Testament are in stock, so that the Bible Society find it necessary to go to press again to meet orders in hand.

EUROPE—GREAT BRITAIN

The Jerusalem and Edinburgh Conferences Compared

The first Christian missionary conference was the Council of Jerusalem; the last was at Edinburgh. What a contrast! Then, a handful of believers from a few cities met obscurely in a corner of the Roman Empire; now 1,200 delegates and as many more visitors came from the ends of the earth, and their deliberations were telegraphed to eager readers in all lands. Then, the admission of Gentile converts was conceded only after a heated debate; now, the only question is one of ways and means for speedily fulfilling the Church's primary duty of evangelizing the Gentiles. The Council of Jerusalem was attended by Hebrew delegates only; the Conference at Edinburgh by men and women of a score of nations and of all the great races. At Jerusalem the only missionary experts were Paul and Barnabas; at Edinburgh practically every one was in some sense an expert; not only missionaries from the firing-line, but the secretaries and directors at the home base; not only

Westerners, but men of Japan, India, Korea, China, and Africa.—GALEN M. FISHER, of Tokyo, in "The Student World."

A Year of the Bible Society

For the first time the British and Foreign Bible Society have issued over 6,000,000 copies of the Scriptures in one year. Of these 843,784 were Bibles, 1,198,226 were Testaments, and 4,578,014 were Portions. Nearly 6,500,000 more were circulated by the Scottish, Hibernian, American, German, Dutch and Scandinavian societies, and if we add to these those sold by ordinary publishers, it raises the total circulation of Bibles or Portions to 15,000,000 in one year. The popular report of the British and Foreign Bible Society may well say that no book can compete with it in the number circulated. Over 3,500,000 copies were sold by the different societies in China, mainly Gospels or Psalters. In India, including Burma and Ceylon, the British and Foreign Bible Society alone sold 780,000. Since its foundation in 1804 this one society has issued more than 222,000,000 copies of the Scriptures, of which nearly 72,000,000 have been in English.

Inoculating Missionaries for Typhoid

Missionaries have suffered more than any other European residents in the tropics from diseases which they have contracted while engaged in the prosecution of their work. Of these one of the most fatal has been typhoid fever. It is satisfactory, therefore, to know that the medical adviser of the Society for the Propagation of the Gospel has been able to report to the Standing Committee that, in view of the now almost unanimous opinion of the medical profession, he recommends that inoculation for enteric fever should be insisted on by the Society in the case of its missionaries and all others for whom the Society is responsible who go to the tropics.—*The Mission Field.*

Doctors Recommend Medical Missions

Two hundred and five doctors in the diocese of Oxford, England, recently signed an appeal in behalf of medical missions, on the following grounds:

1. The example and authority of Christ.
2. The teaching of the Bible in the miracles of healing and their results.
3. The relief of suffering through medical missions in regions where ignorance and quackery prevail.
4. The need for lady physicians to the secluded women of the East.
5. The need of medical service to missionaries themselves.
6. The history of medical missions is its best justification.

Russian Baptists Aggressive

In Russia, the Baptists are doing a splendid work. Hitherto the churches have been divided into eight unions, according to nationality. One of the problems presented by the work has been the large number of nationalities concerned, as, for example, the German-speaking Baptists have comprized Letts, Lithuanians and Esthonians. This union alone comprizes 147 churches, with 468 preaching-stations, and represents a membership of over 26,000, which has been increased by nearly 2,000 during the past year. The Russian Baptist Union comprizes 149 churches, with over 10,000 members, and an addition of 2,000. The growth of the work is seen to be remarkable. Full figures can not be readily obtained, but it is believed by those who have studied the matter that when they are available, it will be found that the Baptists of eastern Europe are second in numbers only to the churches in our own country.—*Episcopal Recorder*.

Despair in Russia

The "numbness of despair" is the way the calm in Russian political and economic affairs has been characterized by one of the Constitutional-Democratic leaders in the Duma. As we pointed out last month, reaction is apparently still in full swing in

Russia. During the year just closed, a large portion of the empire has been under martial law, and misery, depression and appallingly frequent execution of prisoners have marked its history. The life and writings of the late Leo Tolstoy were in themselves a terrible indictment of the Russian political and social systems. The Czar has apparently gained some hours of quiet in his foreign relations by submitting to Austro-German dictation in Balkan politics and coming to an understanding which amounts almost to a partnership with Japan in the Far East. Meanwhile the government at St. Petersburg continues to harass the Poles by cruel and useless repressive measures and to incite the Finns to patriotic fury by steadily and mercilessly pushing the Russification policy in Finland.—*Review of Reviews*.

AMERICA**Day of Prayer for Students**

One can not overestimate the importance of the conversion of students to Jesus Christ. They are the future thinkers and leaders of the world, and to turn them toward God and to fill them with the spirit of Christ would be a great movement toward the conversion of the world.

February 26th has been appointed by the World's Student Christian Federation for a universal day of thanksgiving and prayer for students—thanksgiving for the results of the Rochester and Edinburgh Missionary Conference; for the formation of the Student Volunteer Movement in China; for the increasing interest among the students of Russia and Australia; also prayer for spiritual light and power in institutions of learning; for more volunteers to devote their lives to spreading the Gospel in the neediest parts of the earth; for the conference of the Federation to be held in Constantinople, April 26-30; for the Oriental students studying in England and America, and for an increasing spirit of unity among Christians everywhere.

World Christian Student Conference

The next conference of the World Student Christian Federation is to be held in Robert College, Constantinople, April 26-30, 1911. Previous conferences have been held in Wadstena, Sweden, 1895; Williamstown, Mass., 1897; Eisenach, Germany, 1898; Versailles, France, 1900; Soro, Denmark, 1902; Zeist, Holland, 1905; Tokyo, Japan, 1907, and Oxford, England, 1909.

The conference will review the progress of the Kingdom of God among students throughout the world; there will be discussion of some of the most important problems of the various national Student Movements; the needs of some of the most difficult fields will be considered, and opportunities for effective work will be carefully studied; the conference will also promote fellowship and cooperation in service among the leaders in various nations; and much time will be set apart for intercession on behalf of the work of Christ among students everywhere.

Regulation of Immigration

The United States Government is coming to believe that the door may be opened too wide, and that we may receive immigrants faster than we can assimilate them. The Immigration Commission has made a thorough investigation and has recommended (1) that more immigrants be induced to settle in rural communities rather than grouping together in cities; (2) that British East Indians be excluded, and Chinese, Japanese and Korean immigration be restricted. It is desirable that stricter laws be enforced, excluding illiterate, pauper and criminal classes.

Five thousand Hindus entered the port of San Francisco during the past twelve months. They come to work in lumber camps and on the railroads, and there are said to be three thousand in the Sacramento Valley of California. Every steamer from the Orient brings its contribution to this new element in our foreign problem.

A strong sentiment is developing on the Coast against this form of oriental immigration, and organizations have been formed to restrict, and, if possible, prevent the ingress of these Indians, who promise so little of advantage and so much of difficulty to the Pacific Coast States. Little can be said in favor of their coming, from the civic and social point of view. Their habits, their intense caste feeling, their utter lack of home life—no women being among them—and their effect upon standards of labor and wages, all combine to sustain the position of those who seek to close the doors against this strange new stream of immigration. The other problem concerns the welfare of the thousands who are already here. Shall we allow them to encyst themselves in our national body? Are they capable of being westernized, Americanized, evangelized? The new problem creates a new duty in civic and religious circles.

The Mexican Revolt Spreads

When a revolutionary force numbers into the thousands and holds at bay government troops well equipped with small arms and field guns, there is evidently something on foot more serious than a petty uprising against authority. Even the officially divulged reports of the conflicts between government troops and insurrectos in Mexico reveal a serious situation. The killed have numbered many scores, and the wounded have required special trains; there is no evidence that the revolutionists have lost heart, while there is ample showing that the Mexican authorities are not able to repeat their assurances of a few weeks ago that "order has been restored." There may be a protracted and costly campaign before that boast may safely be again proclaimed.

Doubtless, if General Diaz is spared for another year, he will triumph. But meantime communications are interrupted, travel is made unsafe in some sections, business development is hindered, and the bitterness toward Americans is accentuated. There are,

we fear, decidedly disagreeable days ahead for the Mexican republic.—*The Congregationalist*.

Mormonism To-day

Some people seem to think that Mormonism is on the decline. How mistaken such an idea! Utah, twice the area of Ohio, is the strongest Mormon State. Idaho, Arizona, Nevada, New Mexico, Colorado and Wyoming are dotted here and there with large Mormon colonies; there are Mormon Churches in almost every State in the Union, and in Canada and Mexico.

There are about two thousand Mormon missionaries or "elders," as they style themselves, out on "missions" in our own country and in foreign lands. From one little Utah town of 1,600 inhabitants fourteen men have gone on missions during the last four years. The Mormon Church assumes no part of their expenses, except their return railroad expenses after they have been "honorably released from their mission." The Mormon elders depend on local people for food and lodging while on their missions.

Mormon "religion classes" are taught in all the Mormon settlement schools, but after regular school hours. The equipment of these Mormon Church schools is usually the most modern. No money is spared there. If the Christian Church is to compete with those schools, we, too, must have modern equipment and every facility for doing first class work.

In mission schools only, can the Mormon child get the Bible without the accompanying Mormon interpretation, which is as different from the conception of the evangelical Churches as day is from night. Mission schools are badly needed to counteract the Mormonism of to-day, which is even more subtle than that of twenty-five years ago.—*Home Mission Monthly*.

Toronto Churches Moving On

The Protestant churches of Toronto, through the influence of the Laymen's Missionary Movement, last year gave \$410,773 to missions. The

previous year the amount was \$363,700; and year before last, \$175,000. This marks a remarkable and a steady growth in giving. Next year the aim is to be to raise \$450,000, to be followed the succeeding year by \$500,000. That it will be accomplished we have no doubt; the people and their money are at hand, and the people are day by day becoming more willing to part with money for Christ and humanity's sake. The gifts of Toronto Baptists, \$60,877, have brought this denomination into the first place in the matter of average per member, being \$7.71. That is, more than two dollars in excess of the next highest, the Methodists, whose average was \$5.50, and the Presbyterians, \$5.20.

A Good Harvest in Cuba

Protestantism is advancing in Cuba. From *Ei Heraldo Evangelico*, published in Cardenas, we learn that late statistics from all Protestant denominations in the island show the following facts about the work. Including the report of all denominations there are 290 central and out-stations, 280 ministers and other workers, 11,000 members, 210 Sunday-schools with an enrollment of 8,800 pupils, 50 Young People's Societies with 1,500 members, 50 day schools with 2,600 pupils, 90 church buildings, 33 manses and 5 religious newspapers. Only since the Spanish-American war has Protestantism had a fair opportunity in this remarkably productive and resourceful country, so near to our own shores.

OBITUARY NOTES

Dr. Gustav Warneck of Germany

Dr. Gustav Warneck, of Germany, one of the most eminent and famous authorities on missions in the world, died on December 26th. His long and devoted service to the cause of foreign missions can scarcely be overestimated. His best-known book in English is "The History of Protestant Missions." The *Allgemeine Missions Zeitschrift*, of which he was editor, is the leading scientific missionary magazine in the world.

Miss Clara Swain

On Christmas morning, at her home in Castile, New York, there passed away Miss Clara Swain, M.D., the first woman physician ever sent out to the Orient by a missionary society. Dr. Swain went to India forty years ago, and was largely instrumental in breaking down the prejudice against woman medical missionaries and in opening the zenanas of India to the Gospel. She visited many high-caste women, and during her first year prescribed for 1,300 patients. Hospitals were erected as a result of her work, and indirectly it was the means of establishing the 250 Lady Dufferin hospitals all over the land that care for one and a half million patients annually. Dr. Swain was born in 1834, and gave twenty-seven years of her life to service in India. For her character and work the people of India will ever be greatly indebted.

Dr. E. O. Stevens, of Burma

On November 25th the Baptist Foreign Mission Society received a cablegram announcing the death of Rev. E. O. Stevens, D.D., of Insein, Burma. Dr. Stevens was the son of Rev. E. A. Stevens, one of the early Baptist missionaries in Burma. In 1848, when but ten years of age, Dr. Stevens was baptized by his father at Moulmein, and in 1851 he came to America for education.

In 1864 he was appointed a missionary under the Foreign Mission Society, and was designated to Prome, Burma. After marriage to Miss Harriet C. Mason, he sailed for Prome.

Dr. Stevens has devoted himself especially to Burmese literary work, and recently the British and Foreign Bible Society has published a portion of the New Testament in Pali. Dr. Stevens' faithful, careful literary service will be sorely missed in Burma, and his

death makes a wide gap in the missionary circle. He has given forty-four years to the foreign mission cause, and leaves a wife and four children. He was probably the last man living who remembered a personal meeting with Dr. Adoniram Judson.

Bishop Turner, of Korea

We regret to announce the death of Arthur Beresford Turner, Anglican Bishop of Korea, on October 28. He was educated at Marlborough and at Keble College, Oxford, and was ordained in 1887. He went out as a missionary to Korea in 1896, and in 1905 he became Bishop on the resignation of Bishop Corfe. During the five years of his episcopate there has been a great development of the Anglican Mission in Korea.

Rev. George Ensor, of Japan

The first Church Missionary Society missionary to Japan, Rev. George Ensor, landed in Nagasaki, January 23, 1869. After four years of zealous work he returned to England an invalid. Thirty-seven years later, in 1909, this missionary decided to return and complete his interrupted service, but in fifteen months was obliged to resign and died at sea, on July 13th, 1910.

Dr. Charles A. Stanley, of China

By the death of Rev. Charles Alfred Stanley, the North China Mission of the American Board loses its senior member, who has labored in China for forty-eight years. Dr. Stanley was born in Ohio, June 26, 1835, and sailed for China July 1, 1862, by way of "the Cape." In 1878, the year of the great famine, he established relief work, and his family passed through the Tientsin massacre in 1870, and the Boxer rebellion in 1900.

FOR THE MISSIONARY LIBRARY

THE TASK WORTH WHILE. By Rev. Henry C. Mabie, D.D. 8vo, 343 pp. \$1.25 net. Griffith and Rowland Press, Philadelphia. 1910.

Dr. Mabie is a master of the philosophy of missions. As a former missionary secretary, as a traveler and student and a lecturer on missions, he has had unusual opportunities, and has a mind to grasp the fundamentals and to explain them. His theology is sound, broad and uplifting. The careful study of such a book is a missionary education calculated to produce missionaries and missionary advocates.

The volume is made up of lectures delivered at Baptist theological seminaries, but are by no means dry theoretical discussions; they are enlivened by many stirring facts and incidents from missionary history, such as those from the life of Pastor Hsi and David Hill.

Dr. Mabie's line of argument that "Missions Are a Task Worth While," rightly begins with man's redemption and proceeds to show the providential factors in missions, the evidences of the plan of God, the finality of Christianity in religion, the achievements of modern missions, the present "Fullness of Times" and the "Eternal now of the Missionary Campaign."

The arguments and facts marshalled by Dr. Mabie should make it impossible to hold out against the conclusion that missionary work is the greatest work in the world.

THE MODERN MISSIONARY CHALLENGE. By Rev. J. P. Jones, D.D. 8vo, 316 pp. \$1.50. Fleming H. Revell Co. 1910.

Dr. Jones is one of the authoritative writers on India and its missions, having been for many years a missionary of the American Board in South India. His present contribution is a thoughtful study of the Present Day Missionary Enterprise—not only in India but in the world. They are lectures delivered at Yale, Bangor and Oberlin. First, Dr. Jones considers the basis of missions in the

Fatherhood of God, the Salvation offered by Jesus Christ and the work of the Holy Spirit. Christianity is described as the universal and unique religion carrying with it the world obligation to service—an obligation based on love, our Lord's command and example and the resources entrusted to us. He then describes the present conditions in the world and the Church showing the present need and opportunity. He discusses the special problems presented in non-Christian religions, in the number of forces at work in the field and in the differences in theology and methods advocated by missionaries. Dr. Jones is true to the fundamentals of Christianity but is somewhat liberal in his theology. He advocates new methods to meet new conditions and holds up the ideal of a self-supporting, self-governing, self-propagating church seeking to reach the ideal of a spiritually united church. The present day triumphs of missions and the agencies at work are briefly set forth. The outlook is described as bright and promising. The statistical summaries are worthy of study.

These lectures do not present material new to missionary students, but they give a comprehensive view of the basis, progress and future of Foreign Missions that it would be well for every young pastor to study.

THE VICTORY OF THE GOSPEL. A Survey of World Evangelism. By J. P. Lilley, D.D. 12mo, 371 pp. The United Press, Philadelphia. 1910.

We have already noted this volume published in the Missionary Series of Morgan and Scott. Dr. George Smith calls it the "most complete and persuasive treatise on Foreign Mission to be found in the English or German languages." This may be an extreme statement but Dr. Lilley has, without doubt, presented a forceful and complete argument from the Bible, from history and from experience showing that the Old Testament prepared for missions, the New Testament inaugurated them, the history of the

Church has confined their importance and power and individual experience reveals the necessity of missionary activity for personal life and growth. We know of no better volume to form the basis for a symmetrical study of this subject for a mission study class or a series of addresses.

THE EXPANSION OF CHRISTENDOM. By Mrs. Ashley Carus-Wilson, B.A. 12mo, 338 pp. 6s. Hodder & Stoughton, London, \$1.75. George H. Doran, New York. 1910.

Here is an ably presented appeal to the intelligent church-goer who is not interested in the subject of Christian missions. The argument considers the purpose for which the Church was founded, its motives and principles, and leads to the conclusion "missionary work *ought* to be done" or the Church is a failure. Second, the history of the Church is outlined to show what has actually been accomplished and shows that "the work *can* be done." Third, the argument takes up the present crisis of missions, and, showing the unique opportunities and necessities in the world, leads to the determination that the missionary work which Christ commanded and empowered the Church to do *shall* be done.

Mrs. Carus-Wilson's argument is logical and powerful; it shows wide reading and mature thought. No reader who is honest and loyal to Christ can escape the conclusion reached by the author; the difficulty is that most of this class, uninterested in missions, do not care to become convinced and interested—they fear the consequences in the self-denial required, but they do not know the joy and satisfaction they are missing.

THE LAND OF THE WHITE HELMET. By Edgar Allen Forbes. Illustrated. 12mo, 356 pp. \$1.50 net. Fleming H. Revell Co., New York. 1910.

A traveler in Africa or elsewhere usually sees what he goes to see, and his conclusions are tempered by his views of life and destiny. Mr.

Forbes, as editor of the *World's Work*, visited Africa to see and report on conditions—social, political, religious. His book is a report of his tour in north and west Africa. Most of the facts given are not new, but there is spice and variety in the traveler's way of describing his experiences. After all, it is more of a narrative of travel than a contribution to literature on Africa. His view of missionary work is somewhat superficial but is entirely sympathetic, and his description of conditions must impress a reader with the great need for honest government, uplifting commerce and true religious teachings in this land of darkness.

THE MOSLEM WORLD. A quarterly review of current thought and events among the Mohammedans, and the progress of Christian missions in Moslem lands. Edited by Rev. Samuel M. Zwemer, D.D., F.R.G.S. 25 cents a copy. Published for the Nile Mission Press by the Christian Literature Society for India. 35 John St., Bedford Row, London, W. C., England. On Sale by Fleming H. Revell Co., New York. 1911. \$1.00 a year.

The first number of *The Moslem World*, January, 1911, has appeared, and proves a most interesting and ably edited review. The article on "Moslems in Russia," with two excellent maps, by Mrs. S. Bobrovnikoff, is full of valuable information, and Marshall Broomhall's paper on "The Mohammedan Population of China" gives a fresh and careful study of this little known subject. The notes on "Present Day Movements in the Moslem World" will keep readers well informed on Islam and missions to Moslems. Among the items of information in this number, we note (1) the visit of Moslems from the west to China, and the publication of a Chinese Moslem quarterly, entitled "Moslems, Awake!"; (2) the return to Islam of 50,000 Moslems who had been enrolled in the Greek Church. Since April 17, 1905, Moslems have been free to do as they like in Russia, but missions to Moslems are

only possible on a very minute scale; (3) in Turkey, the new leaders of the State seem to be only playing the part of good Moslems for reasons of policy. Many of the Young Turks are free thinkers, and Christians have helped to place them in power. The next few years may see great strides forward toward religious liberty, and the spread of Christianity in Turkey.

Welcome this new review. It is borne into the world full grown and full of life and intelligence.

THE CHINA MISSION YEAR BOOK. Edited by D. MacGillivray. 12mo, 431 pp, with statistics and appendices. \$1.00, paper; \$1.50, cloth. Christian Literature Society, Shanghai, China. 1910.

This is the volume of "The Christian Movement in China," and is an attempt to present the recent progress of various missionary and related movements in China and to give the history of the various missions. A number of well-known authorities on China, like Dr. Arthur H. Smith, contribute to the volume and help to make it a valuable compendium of things Chinese. Dr. Smith contributes the general survey, and others follow with chapters on National Movements, Government Schools, Educational Problems, The Chinese Church, The Student Volunteer Movement in China, Evangelistic Work, Unoccupied Fields, the Y. M. C. A., and Y. W. C. A. work, and other presentations of the situation. The statistics are unusually complete; there is a directory of missionaries, a bibliography, and many other features that make the volume of unusual value for study and reference.

ISLAM IN CHINA. By Marshall Broomhall. Illustrated. 8vo, 332 pp. 7s. 6d. China Inland Mission, London. 1910.

It has been generally stated that there are 30,000,000 Moslems in China, but Mr. Broomhall gives good reasons for putting the figures at 10,000—a goodly reduction at one stroke of the pen! Still these number more than the inhabitants of Arabia or

Egypt or Persia. This is justly called a "neglected problem," and these people offer at the same time a great opportunity. They are, Mr. Broomhall states, open to impression and may become a force in the evangelization of their own people in China and elsewhere.

We have here a careful investigation along new lines—the first book on the subject in the English language. About seventy-five books and papers have been the basis of investigation, and Mr. Broomhall has succeeded in gathering a vast array of interesting facts that are of special interest to students of missions. He first describes the history of Islam in China, the ancient traditions, inscriptions and monuments, and then in Part II deals with the present-day conditions, social and religious. To-day is a day to reach them, for already Moslems from the nearer East are forming plans to strengthen the bonds between them. It is time that missionaries were designated especially for these untouched Moslems in China. The body of the book is unusually readable as well as valuable for study. Illustrations, appendices on Literature and Indices—chronological, biographical, geographical and general—add much to the value of the book for reference.

JOHN; THE UNAFRAID. 16mo, 128 pages. 50 cents. A. C. McClurg & Co., Chicago. 1910.

The theology of this little parable is a mixture of Christianity, Deism, Eddyism, and Socialism. The spirit of Christian service is here, but the salvation it teaches is a salvation by works. The dead and fearful theology that it opposes is untrue, because imperfect, but the theology which it teaches is quite as false because imperfect. The author makes John to say: "If there be aught of unselfish Good within me, that is God . . . Every good wish is a prayer, and every good deed is an answer to prayer. . . . There is no sin save unkindness," etc. It is a pity that such a simple, helpful story should be so full of error.

WHO'S WHO IN MISSIONS. By Belle M. Brain. The Sunday School Times Co., Philadelphia. 1910.

This is something unique in games—a missionary educational scheme that should prove popular and helpful in Sunday-schools, Junior Societies and home circles. Portraits of missionaries, dates and notable facts in their lives are found on each card, with a map of the world on the back. Any child that can recite these facts will have a liberal missionary education. These characters are worth knowing, and the mere reading of the questions should stimulate an interest to read the life-stories of these heroes and heroines.

NEW BOOKS

STUDIES IN CHINESE RELIGION. By E. H. Parker. 8vo, \$3. E. P. Dutton & Co., New York.

IN THE LAND OF THE LAMAS. By Edward Amundsen. Illustrated. 3s. 6d. Marshall Bros., London.

SHANS AT HOME. By Mrs. Leslie Milne. 289 pp. 15s. *net*. Murray, London.

WITH CHRIST IN RUSSIA. By Robert Sloan Latimer. 2s. 6d. Hodder & Stoughton, London.

CHURCH WORK WITH BOYS. By William Byron Forbush. 12 mo. The Pilgrim Press, New York.

WHITMAN'S RIDE THROUGH SAVAGE LANDS. By O. W. Nixon. 186 pp. 35 cents. Westminster Press, Ohio Building, Chicago.

IN THE PALE. Stories and Legends of Jews in Russia, containing "Czar Nicholas I and Sir Moses Montefiore," "The Czar in Rothschild's Castle," "The Legend of the Ten Lost Tribes," and other tales.

THE FINAL FAITH. By W. Douglas Mackenzie, D.D. 8vo, 243 pp. A Melrose, London. 6s., *net*.

THE PAST AND PROSPECTIVE EXTENSION OF THE GOSPEL OF MISSIONS TO THE HEATHEN. By Anthony Grant. 270 pp. In paper cover, 1s., *net*; cloth, 1s. 6d., *net*. S. P. G., London.

KHONT-HON-NOFER. Through the Lands of Ethiopia. By H. K. Kumm, Ph.D. Illustrated. Price 6s. Marshall Bros., London.

MELANESIANS AND POLYNESIANS. Their Life-Histories Described and Compared. By George Brown, D.D. 451 pp, 12s., *net*. Macmillan Company, New York.

THE OLD NORTH TRAIL: or Life, Legends and Religion of the Blackfeet Indians. By Walter McClintock. 539 pp, 15s., *net*. Macmillan Company, New York.

NIGERIAN STUDIES: or, The Religious and Political System of the Yoruba. By R. E. Dennitt. 235 pp, 8s. 6d., *net*. Macmillan Company, New York.

THE ARMENIAN CHURCH. By Archdeacon Dowling, D.D. 160 pp, 3s. 6d. S. P. C. K., London.

PIONEER CHURCH WORK IN BRITISH COLUMBIA, being a Memoir of the Episcopate of Acton Windeyer Sillitoe, First Bishop of New Westminster. By the Rev. H. Gowen. 232 pp, 3s. 6d., *net*. Mowbray, London.

JOHN BARTON. By Cecil Barton. Preface by the Bishop of Durham. 167 pp, 3s. 6d. Hodder & Stoughton, London.

FROM HAUSALAND TO EGYPT, THROUGH THE SUDAN. By Karl Kumm, Ph.D. Illustrated, 8vo, 324 pp. 16s., *net*. Constable & Co., Ltd., London, Orange St., W. C.

FROM JAPAN TO JERUSALEM. By the Right Rev. E. Graham Ingham, D.D. Illustrated, 8vo, 232 pp. 2s. 6d., *net*. Church Missionary Society, London, Salisbury Square, E. C.

IN KALI'S COUNTRY. Tales from Sunny India. By Emily T. Sheets. Illustrated, 12mo, 208 pp. \$1.00, *net*. Fleming H. Revell Co., New York.

THE FRUITS OF THE TREE. By William Jennings Bryan. 16mo, 61 pp. 35 cents, *net*. Fleming H. Revell Co., New York.

THE EFFICIENT LAYMAN: or, The Religious Training of Men. By Henry Frederick Cope. \$1.00, *net*. 12mo, 244 pp. Griffith & Rowland Press, Philadelphia.

MISSIONS AND MODERN THOUGHT. By William Owen Carver, M.D., Th.D. 12mo, 324 pp. \$1.50, *net*. Macmillan Company, New York.

THE SIGNS OF THE TIMES. By I. M. Halde-
man, D.D. 12mo, 455 pp. \$1.50, *net*. Charles C. Cook, New York, 150 Nassau Street. 1911.



A VIEW OF SEOUL, KOREA, AND ITS SACRED MOUNTAIN